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THE

WORLD TO COME:

OR,

DISCOURSES

ON THE

JOYS OR SORROWS

OF

DEPARTED SOULS AT DEATH,

AND THE

GLORY OR TERROR OF THE RESURRECTION.

TO WHICH IS PREFIXED,

AN ESSAY TOWARD THE PROOF

OF A

SEPARATE STATE OF SOULS AFTER DEATH.

WHEREIN,

After some representations of the happiness of Heaven, and a preparation for it, there follows a rational and Scriptural account of the punishments in Hell, and a proof of their eternal duration. With a plain Answer to all the most plausible Objections.

BY ISAAC WATTS, D. D.

VOL. I.

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THE PREFACE.

AMONG all the solemn and important things which relate to religion, there is nothing that strikes the soul of man with so much awe and solemnity, as the scenes of death, and the dreadful or delightful consequents which attend it. Who can think of entering into that unknown region where spirits dwell, without the strongest impressions upon the mind arising from so strange a manner of existence? Who can take a survey of the resurrection of the millions of the dead, and of the tribunal of Christ, whence men and angels must receive their doom, without the most painful solicitude, 'What will my sentence be?' Who can meditate on the intense and unmingled pleasure or pain in the world to come, without the most pathetic emotions of soul, since each of us must be determined to one of these states, and they are both of everlasting duration?

These are the things that touch the springs of every passion in the most sensible manner, and raise our hopes and our fears to their supreme exercise. These are the subjects with which our blessed Saviour and his Apostles frequently entertained their hearers, in order to persuade them to hearken, and attend to the divine lessons which they published amongst them.

These were some of the sharpest weapons of their holy warfare, which entered into the inmost vitals of mankind, and pierced their consciences with the highest solicitude. These have been the happy means to awaken thousands of sinners to flee from the wrath to come, and to allure and hasten them to enter into that glorious refuge that is set before them in the gospel.

It is for the same reason that I have selected a few discourses on these arguments out of my public ministry, to set them before the eyes of the world in a more public manner, that if possible, some thoughtless creatures might be rouzed out of their sinful slumbers, and might awake into a spiritual and eternal life, through the concurring influences of the blessed Spirit.

I am not willing to disappoint my readers, and therefore I would let them know before-hand, that they will find very little in this book to gratify their curiosity about the many questions relating to the invisible world, and the things which God has not plainly revealed: Something of this kind, perhaps, may be found in two discourses of *death and heaven*, which I published long ago: But in the present discourses I have very much neglected such curious enquiries. Nor will the ear that has an itch for controversy be much entertained here, for I have avoided matters of doubtful debate. Nor need the most zealous man of orthodoxy, fear to be led astray into new and dangerous sentiments, if he will but take

the plainest and most evident dictates of Scripture, for his direction into all truth.

My only design has been to set the great and most momentous things of a future world in the most convincing and affecting light, and to enforce them upon the conscience with all the fervour that such subjects demand and require. And may our blessed Redeemer, who reigns Lord of the invisible world, pronounce these words with a divine power to the heart of every man, who shall either read or hear them.

The treatise which is set as an introduction to this book, was printed many years ago without the author's name, and there, in a short preface, represented to the reader these few reasons of its writing and publication, viz.

The principles of atheism and infidelity have prevailed so far upon our age, as to break in upon the sacred fences of virtue and piety, and to destroy the noblest and most effectual springs of true and vital religion; I mean those which are contained in the blessed gospel. The doctrine of the *resurrection* of the body, and the consequent states of *heaven* and *hell*, is a guard and motive of divine force; but it is renounced by the enemies of our holy Christianity: And should we give up the recompences of *separate souls*, while the deist denies the *resurrection of the body*, I fear between both we should sadly enfeeble and expose the cause of virtue, and leave it too naked and defenceless. The Christian would have but one persuasive of this kind remaining, and the deist would have none at all.

It is necessary therefore to be upon our guard, and to establish every motive that we can derive either from reason or Scripture, to secure religion in the world. The doctrine of the state of separate spirits, and the commencement of rewards and punishments, immediately after death, is one of those sacred fences of virtue which we borrow from Scripture, and it is highly favoured by reason, and therefore it may not be unseasonable to publish such arguments as may tend to the support of it.

In this second edition of this small treatise, I have added several paragraphs and pages to defend the same doctrine, and the last section contains an answer to various new objections which I had not met with, when I first began to write on this subject. I hope it is set upon such a firm foundation of many Scriptures, as cannot possibly be overturned, nor do I think it a very easy matter any way to evade the force of them. May the grace of God lead us on further into every truth that tends to maintain and propagate faith and holiness.

In the first of these discourses, I have endeavoured to prove, that 'at the departure of the soul from the body by death, the rewards or punishments,' i. e. the joys or sorrows 'of the other world, are appointed to commence:' And I hope I have given, from the evidence of Scripture, such arguments to support this doctrine, as that the faith of Christians may not be staggered and confounded by different opinions, or made to wait for these events, through all the ma-

ny years that may arise between death and the resurrection.

I know nothing besides this, that is made a matter of controversy; and I hope that the whole of these sermons, by the blessing of God, will be made happily useful to Christians, to awaken and warn them against the danger of being seized by death in a state unprepared for the presence of God, and the happiness of heaven, and to raise the comforts and joys of many pious souls in the lively expectation of future blessedness.

The last discourses of this book, especially the 'eternity of the punishments of hell,' have been in latter and former years made a matter of dispute; and were I to pursue my enquiries into this doctrine, only by the aids of the light of nature and reason, I fear my natural tenderness might warp me aside from the rules and the demands of strict justice, and the wise and holy government of the great God.

But as I confine myself almost entirely to the revelation of Scripture in all my searches into the things of revealed religion and Christianity, I am constrained to forget or to lay aside that softness and tenderness of animal nature which might lead me astray, and to follow the unerring dictates of the word of God.

The Scripture frequently, and in the plainest and strongest manner, asserts the everlasting punishment of sinners in hell; and that by all the methods of expression which are used in Scripture to signify an everlasting continuance.

God's utter hatred and aversion to sin, in this perpetual punishment of it, are manifested many ways; (1.) By the just and severe *threatenings* of the wise and righteous Governor of the world, which are scattered up and down in his word. (2.) By the *veracity* of God in his *intimations* or *narratives* of past events, as Jude v. 7. "Sodom and Gomorrha suffering the vengeance of eternal fire." (3.) By his express *predictions*, Matth. xxv. 46. "These shall go away into everlasting punishment." 2 Thess. i. 9. "Who shall be punished with everlasting destruction;" and I might add, (4.) by the *veracity* and *truth* of all his holy Prophets and Apostles, and his Son Jesus Christ at the head of them, whom he has sent to acquaint mankind with the rules of their duty, and the certain judgment of God in a holy correspondence therewith, and that in such words as seem to admit of no way of escape, or of hope for the condemned criminals.

I must confess here, if it were possible for the great and blessed God any other way to vindicate his own eternal and unchangeable hatred of sin, the inflexible justice of his government, the wisdom of his severe threatenings, and the veracity of his predictions, if it were also possible for him, without this terrible execution, to vindicate the veracity, sincerity, and wisdom of the Prophets and Apostles, and Jesus Christ his Son, the greatest and chiefest of his divine messengers; and then, if the blessed God should at any time, in a consistence with his glorious and incomprehensible perfections, release those wretched

creatures from their acute pains and long imprisonment in hell, either with a design of the utter destruction of their beings by annihilation, or to put them into some unknown world, upon a new foot of trial, I think I ought cheerfully and joyfully to accept this appointment of God, for the good of millions of my fellow-creatures, and add my joys and praises to all the *songs and triumphs* of the heavenly world in the day of such a divine and glorious release of these prisoners.

But I feel myself under a necessity of confessing, that I am utterly unable to solve these difficulties according to the discoveries of the New Testament, which must be my constant rule of faith, and hope, and expectation, with regard to myself and others. I have read the strongest and best writers on the other side, yet after all my studies I have not been able to find any way how these difficulties may be removed, and how the divine perfections, and the conduct of God in his word, may be fairly vindicated without the establishment of this doctrine, as awful and formidable as it is.

'The ways' indeed of the great God and his 'thoughts are above our thoughts and our ways, as the heavens are above the earth;' yet I must rest and acquiesce where our Lord Jesus Christ, the Father's chief Minister, both of his wrath and his love, has left me in the divine revelations of Scripture; and I am constrained therefore to leave these unhappy creatures under the chains of everlasting darkness, into which they have cast themselves by their wilful ini-

quities, till the blessed God shall see fit to release them.

This would be indeed such a new, such an astonishing and universal jubilee, both for devils and wicked men, as must fill heaven, earth, and hell, with hallelujahs and joy: In the mean time it is my ardent wish, that this awful sense of the terrors of the Almighty, and his everlasting anger, which the word of the great God denounces, may awaken some souls timely to bethink themselves of the dreadful danger into which they are running, before these terrors seize them at death, and begin to be executed upon them without release and without hope.

Note. Where these Discourses shall be used as a religious service in private families on Lord's-day evenings, each of them will afford a division near the middle, lest the service be made too long and tiresome.

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AN ESSAY

TOWARD THE PROOF OF

A SEPARATE STATE OF SOULS

BETWEEN

DEATH AND THE RESURRECTION.

SECTION I.

The introduction or proposal of the question, with a distinction of the persons who oppose it.

IT is confessed that the doctrine of the resurrection of the dead at the last day, and the everlasting joys, and the eternal sorrows, that shall succeed it, as they are described in the New Testament, are a very awful sanction to the gospel of Christ, and carry in them such principles of hope and terror as should effectually discourage vice and irreligion, and become a powerful attractive to the practice of faith and love, and universal holiness.

But so corrupt and perverse are the inclinations of men in this fallen and degenerate world, and their passions are so much impressed and moved by things that are present or just at hand, that the joys of heaven, and the sorrows of hell, when set far beyond death and the grave at some vast unknown distance of time, would have but too little influence on their

hearts and lives. And though these solemn and important events are never so certain in themselves, yet being looked upon as things a great way off, make too feeble an impression on the conscience, and their distance is much abused to give an indulgence to present sensualities. For this we have the testimony of our blessed Saviour himself, Matt. xxiv. 48. "The evil servant says, my Lord delays his coming; then he begins to smite his fellow servants, and to eat and drink with the drunken:" And Solomon teaches us the same truth, Eccles. viii. 11. "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." And even the good servants in this imperfect state, the sons of virtue and piety, may be too much allured to indulge sinful negligence, and yield to temptations too easily when the terrors of another world are set so far off, and their hope of happiness is delayed so long. It is granted, indeed, that this sort of reasoning is very unjust; but so foolish are our natures, that we are too ready to take up with it, and to grow more remiss in the cause of religion.

Whereas, if it can be made to appear from the word of God, that, at the moment of death, the soul enters into an unchangeable state, according to its character and conduct here on earth, and that the recompences of vice and virtue, are, in some measure, to begin immediately upon the end of our state of trial; and if, besides all this, there be a glorious and a dreadful resurrection to be expected, with eter-

nal pain or eternal pleasure both for soul and body, and that in a more intense degree, when the theatre of this world is shut up, and Christ Jesus appears to pronounce his public judgment on the world, then all those little subterfuges are precluded, which mankind would form to themselves from the unknown distance of the day of recompence: Virtue will have a nearer and stronger guard placed about it, and piety will be attended with superior motives, if its initial rewards are near at hand, and shall commence as soon as this life expires; and the vicious and profane will be more effectually affrighted, if the hour of death must immediately consign them to a state of perpetual sorrows and bitter anguish of conscience, without hope, and with a fearful expectation of yet greater sorrows and anguish.

I know what the opposers of the Separate State reply here, viz. That the whole time from death to the resurrection is but as the sleep of a night, and the dead shall awake out of their graves, utterly ignorant and insensible of the long distance of time that hath past since their death. One year or one thousand years will be the same thing to them; and therfore, they should be as careful to prepare for the day of judgment, and the rewards that attend it, as they are for their entrance into the Separate State at death, if there were any such state to receive them.

I grant, men should be so in reason and justice: But such is the weakness and folly of our natures, that men will not be so much influenced nor alarmed by distant prospects, nor so solicitous to prepare

for an event which they suppose to be so very far off, as they would for the same event, if it commences as soon as ever this mortal life expires. The vicious man will indulge his sensualities, and lie down to sleep in death with this comfort, 'I shall take my rest here for a hundred or a thousand years, and perhaps, in all that space, my offences may be forgotten, or something may happen that I may escape: or, let the worst come that can come, I shall have a long sweet nap before my sorrows begin:' Thus the force of divine terrors are greatly enervated by this delay of punishment.

I will not undertake to determine, when the soul is dismissed from the body, whether there be any explicit divine sentence passed concerning its eternal state of happiness or misery, according to its works in this life; or whether the pain or pleasure that belongs to the Separate State be not chiefly such as arises by natural consequence from a life of sin or a life of holiness, and as being under the power of an approving or a condemning conscience: But, it seems to me more probable, that since "the spirit returns to God that gave it, to God the Judge of all," with whom "the spirits of the just made perfect" dwell, and, since the spirit of a Christian, when "absent from the body, is present with the Lord," i. e. Christ, I am more inclined to think that there is some sort of judicial determination of this important point, either by God himself, or by Jesus Christ, into whose hands "he has committed all judgment." Heb. ix. 27. "It is appointed unto men once to die, but after this the judgment:"

Whether immediate or more distant, is not here expressly declared, though the immediate connection of the words hardly gives room for seventeen hundred years to intervene. But, if the solemn formalities of a judgment be delayed, yet the conscience of a separate spirit, reflecting on a holy or a sinful life, is sufficient to begin a heaven or a hell immediately after death.

Amongst those who delay the season of recompence till the resurrection, there are some who suppose the soul to exist still as a distinct being from the body, but to pass the whole interval of time in a state of stupor or sleep, being altogether unconscious and unactive. Others again imagine, that the soul itself has not a sufficient distinction from the body to give it any proper existence when the body dies; but that its existence shall be renewed at the resurrection of the body, and then be made the subject of joy or pain, according to its behaviour in this mortal state.

I think there might be an effectual argument against each of these opinions raised from the principles of philosophy: I shall just give a hint of them, and then proceed to search what Scripture has revealed in this matter, which is of much greater importance to us, and will have a more powerful influence on the minds of Christians.

I. Some imagine the *soul* of man to be his *blood* or his *breath*, or a sort of *vital flame*, or refined *air* or *vapour*, or the composition and motion of the fluids and solids in the animal body. This they suppose

to be the spring or principle of his intellectual life, and of all his thoughts and consciousness, as well as of his animal life. And though this soul of man dies together with the body, and has no manner of separate existence or consciousness, yet when his body is raised from the grave, they suppose this principle of consciousness is renewed again, and intellectual life is given him at the resurrection as well as a new corporeal life.

But it should be considered, that this conscious or thinking principle having lost its existence for a season, it will be quite a new thing, or another creature at the resurrection; and the man will be properly another *person*, another SELF, another I or HE: and such a new conscious principle or person cannot properly be rewarded or punished for personal virtues or vices of which itself cannot be conscious by any power of memory or reflection, and which were transacted in this mortal state by another distinct principle of consciousness. For if the conscious principle itself, or the thinking being has ceased to exist, it is impossible that it should retain any memory of former actions, since itself *began to be* but in the moment of the resurrection. The doctrine of rewarding or punishing the same soul or intelligent nature which did good or evil in this life, necessarily requires that the same soul or intelligent nature should have a continued and uninterrupted existence, that so the same conscious being which did good or evil may be rewarded or punished.

II. Those who suppose the soul of man to have a real distinct existence when the body dies, but only to fall into a state of slumber without consciousness or activity, must, I think, suppose this soul to be *material*, i. e. an *extended* and *solid* substance.

If they suppose it to be *inextended*, or to have no parts or quantity, I confess I have no manner of idea of the existence or possibility of such an inextended being, without consciousness or active power, nor do they pretend to have any such idea as I ever heard, and therefore they generally grant it to be *extended*.

But if they imagine the soul to be extended, it must either have something more of solidity or density than mere empty space, or it must be quite as unsolid and thin as space itself: Let us consider both these.

If it be as thin and subtle as mere empty space, yet while it is active and conscious, I own it must have a proper existence; but if it once begin to sleep and drop all consciousness and activity, I have no other idea of it, but the same which I have of empty space; and that I conceive to be mere nothing, though it impose upon us with the appearance of some sort of properties.

If they allow the soul to have any the least degree of density above what belongs to empty space, this is *solidity* in the philosophic sense of the word, and then it is *solid extension*, which I call *matter*: and a material being may indeed be laid asleep, i. e. it may cease to have any motion in its parts; but motion is not consciousness: and how either solid or unsolid

extension, either space or matter, can have any consciousness or thought belonging to any part of it, or spread through the whole of it, I know not; or what any sort of extension can do toward thought or consciousness, I confess I understand not; nor can I frame any more an idea of it, than I can of a blue motion or a sweet smelling sound, or of fire or air or water reasoning or rejoicing: and I do not affect to speak of things or words, when I can form no correspondent ideas of what is spoken.

So far as I can judge, the soul of man in its own nature, is nothing else but a conscious and active principle, subsisting by itself, made after the image of God, who is all conscious activity; and it is still the same being, whether it be united to an animal body; or separated from it. If the body die, the soul still exists an active and conscious power or principle, or being; and if it ceases to be conscious and active, I think it ceases to be; for I have no conception of what remains.

Now, if the conscious principle continue conscious after death, it will not be in a mere conscious indolence: the good man and the wicked will not have the same indolent existence. Virtue or vice, in the very temper of this being when absent from matter or body, will become a pleasure or a pain to the conscience of a separate spirit.

I am well aware that this is a subject which has employed the thoughts of many philosophers, and I do but just intimate my own sentiments without presuming to judge for others. But the defence or re-

futation of arguments on this subject, would draw me into a field of philosophical discourse, which is very foreign to my present purpose: and whether this reasoning stand or fall, it will have but very little influence on this controversy with the generality of Christians, because it is a thing rather to be determined by the revelation of the word of God. I therefore drop this argument at once, and apply myself immediately to consider the proofs that may be drawn from Scripture for the soul's existence in a Separate State after death, and before the resurrection.

SECTION II.

Probable Arguments for the Separate State.

THERE are several places of Scripture in the Old Testament, as well as in the New, which may be most naturally and properly construed to signify the existence of the soul in a Separate State after the body is dead; but since they do not carry with them such plain evidence, or forcible proof, and may possibly be interpreted to another sense, I shall not long insist upon them: however it may not be amiss just to mention a few of them, and pass away.

Psal. lxxiii. 24, 26. "Thou shalt guide me with thy counsel, and afterward receive me to glory: my flesh and my heart faileth; but God is the strength of my heart and my portion for ever." In these verses *receiving to glory* seems immediately to follow

a *guidance* through this world; and when *the flesh and heart* of the Psalmist should *fail him* in death, God continued to be his *portion for ever*, God would *receive* him to himself as such a *portion*, and thereby he gave *strength* or *courage to his heart* even in a dying hour. It would be a very odd and unnatural exposition of this text to interpret it only of the *resurrection*, thus, "Thou shalt guide me by thy counsel through this life, and after the long interval of some thousand years thou wilt receive me to glory."

Eccles. xii. 7. "Then shall the dust return to the earth as it was, and the spirit to God that gave it." It is confessed the word *spirit* in the Hebrew is the same with *breath*, and is represented in some places of Scripture as the spring of animal life to the body: yet it is evident in many other places, the word *spirit* signifies the conscious principle in man, or the intelligent being, which knows and reasons, perceives and acts. The Scripture speaks of being "grieved in spirit," Isa. liv. 6. Of "rejoicing in spirit," Luke x. 21. "The spirit of a man knoweth the things of a man," 1 Cor. ii. 11. "There is a spirit in man," i. e. a principle of understanding, Job xxxii. 8. And *this spirit* both of the wicked and the righteous at death "returns to God," Eccl. xii. 7. to God who (as I hinted before) is the *Judge of all* in the world of spirits, probably to be further determined and disposed of, as to its state of reward or punishment.

Isa. lvii. 2. "The righteous is taken away from the evil to come, he shall enter into peace, they shall

rest in their beds, each one walking in his uprightness." The soul of every one that walketh uprightly shall at death enter into a state of peace while their body rests in the bed of dust.

Luke ix. 30, 31. "And behold there talked with him, (i. e. with Jesus) two men which were Moses and Elias, who appeared in glory, and spake of his decease which he should accomplish at Jerusalem." I grant it possible that these might be but mere visions which appeared to our blessed Saviour and his apostles: but it is a much more natural and obvious interpretation to suppose that the spirits of these two great men, whereof one was the institutor, and the other the reformer of the Jewish church, did really appear to Christ, who was the reformer of the world, and the institutor of the Christian church, and converse with him about the important event of his death and his return to heaven. Perhaps the spirit of Elijah had his heavenly body with him there, since he never died, but was carried alive to heaven; but Moses gave up his soul at the call of God when no man was near him, and his body was buried by God himself. See 2 Kings ii. 11. and Deut. xxxiv. 1, 5, 6. and his spirit was probably made visible only by an assumed vehicle for that purpose.

John v. 24. "Whoso heareth my word and believeth on him that sent me, hath everlasting life; is passed from death to life." John vi. 47, 50, 51. "This is the bread which cometh down from heaven, that a man may eat thereof and not die. If any man eat of this bread, he shall live for ever." John

xi. 26. "Whoso liveth and believeth in me, shall never die," to which may be added the words of Christ to the woman of Samaria, John iv. 14. "The water that I shall give him shall be in him a well of water, springing up into everlasting life." 1 John v. 12. "He that hath the Son hath life," &c. The argument I draw from these Scriptures is this: It is hardly to be supposed that our Saviour in this gospel, and John in his first epistle imitating him, should speak such strong language concerning eternal life, actually given to and possessed by the believers of that day, if there must be an interruption of it by total death or sleep both of soul and body for almost two thousand years, i. e. till the resurrection.

Acts vii. 59. "And they stoned Stephen calling upon God, and saying, Lord Jesus receive my spirit." Those who deny a Separate State, suppose that Stephen here commits his spirit, or principle of human life, into the hands or care of Christ (because the *life* of a saint is said to be "hid with Christ in God," Colos. iii. 3, 4.) that he might restore it at the resurrection, and raise him to life again. But I think this is an unnatural force put upon these words, contrary to their most obvious meaning, if we consider the context: for Stephen here had a vision of the "Son of man, (or Christ Jesus) standing on the right hand of God, and the glory of God near him;" see ver. 55, 56. Whereupon Stephen being conscious of the existence of Christ in that glorious state, desired that he would receive his spirit, and take it to dwell with him in his Father's house; not to

lie and sleep in heaven, for "there is no night there," but to behold the glory of Christ according to the many promises that Christ had made to his disciples, that he "would go and prepare a place for them in his Father's house," and that they should be "with him there to behold his glory," John xiv. and xvii. which I shall have occasion to speak of afterward.

Rom. viii. 10, 11. "And if Christ be in you, the body is dead because of sin, but the spirit is life because of righteousness," i. e. If Christ dwell in you by the sanctifying influences of his Spirit, it is true indeed, your body is mortal and must die, because it is doomed to death from the fall of Adam on the account of sin, and because sinful principles still dwell in this fleshly body; but your soul or spirit *is life*, or (as some copies read ζῆ instead of ζωὴ) your *spirit lives* when the body is dead, and enjoys a life of happiness, because of the righteousness imputed to you, i. e. "your justification unto life," Rom. v. 17, 18. 21. I know there are several other ways of construing the words of this verse by metaphors; but the plain and most natural antithesis which appears here between the death of the body of a saint because of sin or guilt, and the continuance of the spirit or soul in a life of peace because of justification or righteousness, and that even when the body is dead, gives a pretty clear proof that this is the sense of the apostle. This is also further confirmed by the next verse, which promises the resurrection of the dead body in due time. "If the Spirit of him that raised up Christ from the dead dwell in you, he that raised up

Christ from the dead," i. e. God the Father, "shall also quicken your mortal bodies by his spirit that dwelleth in you." The spirit or soul of the saint lives without dying, because of its pardon of sin and justification and sanctification, in the 10th verse; and the body (not the spirit or soul) shall be quickened or raised to life again, by the blessed Spirit of God which dwells in the saints, ver. 11.

2 Cor. v. 1, 2. "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands eternal in the heavens. For in this we groan earnestly, desiring to be clothed upon with our house which is from heaven." Ver. 4. "We in this tabernacle groan being burdened, not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life." It is evident that this *house from heaven*, this *building of God*, is something which is like the *clothing* of a soul divested of this *earthly tabernacle*, ver. 1, 2. or it is the clothing of the whole person, body and soul, which would abrogate the state of *mortality*, and *swallow it up in life*, ver. 4. For though in ver. 4. the apostle supposes that the soul doth not *desire* the death of the body, or that itself should be *unclothed*, and therefore he would rather choose to have this state of blessed immortality *superinduced* on his body and soul at once without dying, yet in the first verse he plainly means such a *house* in or from heaven, or such a *clothing* which may come upon the soul immediately as soon as the *earthly house* or *tabernacle of his body is dissolved.*

And how dubious soever this may appear to those who read the chapter only thus far, yet the 8th verse, which supposes good men to be *present with Christ* when *absent from the body*, determines the sense of it as I have explained it; of which hereafter.

Perhaps it is hard to determine, whether this superinduced *clothing* be like the Shechinah or visible glory in which Christ, Moses, and Elias, appeared at the transfiguration, and which some suppose to have belonged to Adam in innocency; or whether it signify only *a state of happy immortality*, superinduced or brought in upon the departing soul at death, or upon the soul and body united as in this life, and with which those saints shall be clothed, who are "found alive at the coming of Christ," according to 1 Cor. xv. 52, 53, 54. which will not kill the body, but swallow up its mortal state in immortal life.

Let this matter, I say, be determined either way, yet the great point seems to be evident, even beyond probability, that there is a *conscious being* spoken of, which is very distinct from its *tabernacle*, or *house*, or *clothing*, and which exists still, whatever its clothing or its dwelling be, or whether it be put off or put on; and that, when the earthly house or vessel is dissolved or put off, the heavenly house or clothing is ready at hand to be put on immediately, to render the soul of the Christian fit to be *present with the Lord*.

2 Cor. xii. 2, 3. "I knew a man in Christ above fourteen years ago, whether in the body or out of the body, I cannot tell, God knoweth; how that he was

caught up into paradise, and heard unspeakable words." I grant this ecstacy of the apostle does not actually shew the existence of a Separate State after death till the resurrection; yet, it plainly manifests St. Paul's belief, that there might be such a state, and that the soul might be separated from the body, and might exist, and think, and know, and act, in paradise, in a state of separation, and hear, and perhaps converse in the unspeakable language of that world, while it was *absent from the body*.

And, as I acknowledge I am one of those persons who do not believe that the intellectual spirit or mind of man is the proper principle of animal life to the body, but that it is another distinct conscious being, that generally uses the body as an habitation, engine, or instrument, while its animal life remains; so I am of opinion, it is a possible thing for the intellectual spirit, in a miraculous manner, by the special order of God, to act in a state of separation without the death of the animal body, since the life of the body depends upon breath and air, and the regular temper and motion of the solids and fluids, of which it is composed.* And St. Paul seems here to be of the same

* It would be thought, perhaps, a little foreign to my present purpose, if I should stay here, to prove that it is not the conscious principle in man that gives or maintains the animal life of his body. It is granted, that, according to the course of nature, and the general appointment of of God therein, this conscious principle or spirit continues its communications with the body, while the body has animal life, or is capable of its natural motions, and able to obey the volitions of the spirit; and, on this account, the 'union of the rational spirit to the body,' and 'the animal life of the body,' are often represented as one and the same thing.

mind, by his doubting whether his spirit was *in the body* or *out of the body*, whilst it was *wrapt into the third heaven* and enjoyed this vision, his body being yet alive.

Phil. i. 21. "For me to live is Christ, and to die is gain." The apostle, whilst he was here upon earth, spent his life in the service of Christ, and enjoyed many glorious communications from him. "For him to live was Christ." And, on this account, he was contented to continue here in life longer: Yet he is well satisfied that *death would be* an advantage or *gain to him*. Now we can hardly suppose what gain it would be for St. Paul to die, if his soul immediately went to sleep, and became unactive and unconscious, while his body lay in the grave, and neither soul nor body could do any service for Christ, or receive any communications from him, till the great rising-day. This text seems to carry the argument above a mere probability.

But, if we enter into a philosophical consideration of things, we should remember that animals of every kind in earth, air, and sea, and even the minutest insects which swarm in millions, and worlds of them, which are invisible to the naked eye, have all an animal life, but no such conscious or thinking principle as is in man: and why may not the body of man have the same sort of animal life quite distinct from the conscious spirit?

Besides, if this conscious principle give life to the body, *medicines* and *physicians*, whose power reaches only to rectify the disordered solids or fluids of the body, would not be so necessary to preserve life, as an *orator* to persuade the spirit to continue in the body and preserve its life. And accordingly, we read of foreign ignorant nations, where the kindred persuade the dying person to live and tarry with them, and not to forsake them; and, when the person is dead, they mourn and reprove him, 'Why were you so unkind to leave and forsake us;' and indeed this conduct of those poor savages is a very natural inference from their supposition of the intelligent spirit giving animal life to the body.

1 Thess. iv. 14. "For if we believe that Jesus died, and rose again, even so them also which sleep in Jesus will God bring with him." The most natural and evident sense of these words is this, that when the man Jesus Christ (in whom dwells the fullness of the Godhead) shall descend from heaven, in order to raise the dead bodies of those that died or went to sleep in the faith of Christ, God dwelling in him, will bring with him the souls of his saints who were in paradise, down to earth to be reunited to their bodies when Jesus raises them from the dead, of which the apostle speaks in the 6th verse: This, I say, is the most natural and obvious sense; other paraphrases of the words seem strained and unnatural.

1 Thess. v. 10. "Jesus Christ, who died for us, that whether we wake or sleep, we should live together with him." Sleep is the death of good men, in the language of the apostle, in chap. iv. 13, 14, 15. and *sleep* in this verse, can neither signify *natural sleep*, as ver. 7. nor *spiritual sloth*, as ver. 6. therefore it must signify *death* here. Now, they who sleep in Christ, in this sense, do still *live together with him* in their souls, and shall live with him in their bodies also, when raised from the dead. This exposition arises near to a certainty of evidence.

1 Pet. iii. 18, 19, 20. "Christ was put to death in the flesh, but quickened by the Spirit; by which also he went and preached unto the spirits in prison, which sometime were disobedient, when once the long-suffering of God waited in the days of Noah." I confess this is a text that has much puzzled inter-

preters, in what sense Christ may be said "to go and preach" to those ancient rebels who were destroyed by the flood: whether he did it by his spirit working in Noah the "preacher of righteousness" in those days; or whether, in the three days in which the body of Christ lay dead, his soul visited the spirits of those rebels in their separate state of imprisonment, on which some ground the notion of his descent into hell: But, let this be determined as it will, the most clear and easy sense of the apostle, when he speaks of the "spirits in prison," is, that the souls of those rebels, after their bodies were destroyed by the flood, were reserved in prison for some special and future design: And this is very parallel to the present circumstances of fallen angels in Jude ver. 6. "The angels that kept not their first estate, he hath reserved in everlasting chains under darkness, unto the judgment of the great day:" And why may not the spirits of men be a swell kept in such a prison as angelic spirits?

Jude ver. 7. 'Sodom and Gomorrha are set forth for an example, suffering the vengeance of eternal fire.' It is evident that the material fire which destroyed Sodom and Gomorrha was not eternal, for a great lake of water quickly overflowed, and now covers all that plain where the fire was kindled, which burnt down those cities. It is manifest also, that, the day of resurrection and future punishment being not yet come, they do not, at this time, suffer the vengeance of eternal fire in their bodies: Nor can this verse, I think, be well explained to make Sodom

and Gomorrha an example to deter present sinners from uncleanness, but by allowing that the spirits of those lewd persons are now suffering a degree of *vengeance* or punishment from the justice of God, which is compared to that *fire* whereby their cities and their bodies were burnt; and which vengeance, at the last great day, shall continue their punishment, and pronounce it eternal, or kindle material fire which shall never be quenched.

The last text I shall mention, is Rev. vi. 9. "I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held." I confess this is a book of visions, and this place, amongst others, might be explained as a mere vision of the apostle, if there were no other text which confirmed the doctrine of a Separate State: But, since I think there are some solid proofs of it in other parts of the New Testament, I know not why this may not be explained, at least something nearer to the literal sense of it than those will allow, who suppose the soul to sleep from death to the resurrection. Why may not the spirits of the martyrs, which are now with God, pray him to hasten the accomplishment of his promises made to his church, and the day of vengeance upon his irreconcileable enemies.

SECTION III.

Some firmer or more evident proofs of a Separate State.

I COME now to consider those texts which do more expressly and certainly discover the Separate State, and which, I think, cannot, with any tolerable appearance of reason, be turned aside from their plain and obvious intention, to reveal and declare that there is a Separate State of souls. And such, in my opinion, are these that follow.

I. *Text*, Matth. x. 28. "Fear not them which kill the body, but are not able to kill the soul; but rather fear him who is able to destroy both body and soul in hell." Every common reader, as well as every man of learning, who reads this text with a sincere mind and without prejudice, I think, will acknowledge at least, that the most obvious and easy sense of the words, implies, that there is a soul in man which men cannot kill, even though they kill the body.

It is to very little purpose for writers to say, that the Greek word ψυχη which we translate *soul* here, doth in other places of Scripture, and even in the 39th verse of this very chapter, signify *life*, and consequently here it may also signify the *animal life* or *person* of the man; for it is manifest, that in this place it must signify some immortal principle in man that cannot die; whereas when the body is killed, the animal life dies too, and does not exist till the body is raised again: but the soul is a principle

in this place which men cannot kill even though they destroy the life of the body: and whatsoever other senses the word ψυχη may obtain in other texts, that cannot preclude such a sense of it in this text, as is most usual in itself, and which the context makes necessary in this place.

Nor will it avail the supporters of the mortality of the soul to say that this Scripture means only that *men cannot kill the soul for ever*, so that it shall for ever perish and have no future life hereafter by a resurrection: for in this sense men cannot *kill the body*, so that it shall never revive or rise again: but here is a plain distinction in the text, that the body may be killed, but the soul cannot.

And I think this Scripture proves also, that though the body may be laid to sleep in the grave, yet the soul cannot be laid to sleep; for the substance of the body still exists, and is not utterly destroyed by killing it, but only *laid to sleep* for a time, as the Scripture often describes *death:* but the soul cannot be thus laid to sleep for a time, with its substance still existing, for that would be to have no pre-eminence above the body, which is contrary to this assertion of our Saviour.

II. Luke xvi. 22, &c. "The beggar died and was carried by angels into Abraham's bosom: The rich man also died and was buried, and in hell he lifted up his eyes, being in torments, and said, Father Abraham, have mercy on me, &c. and send Lazarus, ver. 27. to my father's house that he may testify to my brethren, lest they come also into this place of

torment." I grant that this account of the rich man and the beggar is but a parable, and yet it may prove the existence of the rich man's soul in a place of torment before the resurrection of the body; 1. Because the existence of souls in a Separate State, whilst other men dwell here on earth, is the very *foundation* of the whole parable, and runs through the whole of it. The poor man died and his soul was in paradise. The rich man's dead body was buried and his soul was in hell, while his five brethren were here on earth in a state of probation, and would not hearken to *Moses and the prophets*.

2. Because the very *design* of the parable is to shew, that a ghost sent from the other world, whether heaven or hell, to wicked men who are here in a state of trial, will not be sufficient to convert them to holiness, if they reject the means of grace and the ministers of the word. The very *design* of our Saviour seems to be lost, if there be no souls existing in a Separate State. A ghost sent from the other world could never be supposed to have any influence to convert sinners in this world, even in a parable, if there were no such things as ghosts there. The rich man's five brethren could have no motive to hearken to a ghost pretending to come from heaven or hell, if there were no such thing as ghosts or separate souls either happy or miserable. Now surely, if parables can prove any thing at all, they must prove those propositions which are both the foundation and the design of the whole parable.

3. I might add yet further, that it is very strange that our Saviour should so particularly speak of angels carrying the soul of a man, whose body was just dead, into heaven or paradise, which he calls *Abraham's bosom;* if there were no such state or place as a heaven for separate souls; if Abraham's soul had had no residence there, no existence in that state; if angels had never any thing to do in such an office. What would the Jews have said or thought of a prophet come from God, who had taught his doctrines to the people in such parables as had scarce any sort of foundation in the reality or nature of things.

But you will say the Jews had such an opinion current among them, though it was a very false one, and that this was enough to support a parable: I answer, what could Christ (who is truth itself) have said more or plainer to confirm the Jews in this gross error of a Separate State of souls, than to form a parable which supposes this doctrine in the very design and moral of it, as well as in the foundation and matter of it.

III. Luke xx. 37, 38. "Now that the dead are raised even Moses shewed at the bush, when he calleth the Lord the God of Abraham, the God of Isaac, and the God of Jacob; for he is not a God of the dead but of the living; for all live unto him." Some learned men suppose that the controversy between Christ and the Sadducees in this place was about the *anastasis*, which implies the whole state of existence after death, including both the Separate State and the resurrection, because the Sadducees denied both these at once, and believed that death finished the

whole existence of the man. "They denied angels and spirits," Acts xxiii. 8. i. e. separate souls of men, and thought the rewards and punishments mentioned in Scripture related only to this life. Upon this account they suppose our Saviour's design is to prove the existence of persons or spirits in the Separate State as much as the resurrection of the body.

And when he says, that the Lord or Jehovah is described as the *God of Abraham*, &c. it supposes Abraham at the same time to have actually some life and existence in some state or other, for "God is not a God of the dead but of the living," *for all* that are dead and gone out of this world still live unto God, i. e. they have a present life in the invisible world of spirits as God is an invisible Spirit, as well as they expect a resurrection of their body in due time.

How could God in the days of Moses be called actually "the God of Abraham, Isaac and Jacob," who were long since dead, if there was no sense in which they were now alive to God, since our Saviour declares God is properly "the God *only* of the living, and not of the dead?" This part of the argument holds good in whatsoever sense you construe the whole debate, and by whatsoever *medium* or connection you prove the doctrine of the resurrection of the body; and this is obvious to the honest and unlearned reader, as well as to the men of learning.

IV. Luke xxiii. 42, 43. "And he (that is, the penitent thief upon the cross) said unto Jesus, Lord, remember me when thou comest into thy kingdom:

and Jesus said unto him, Verily I say unto thee, today shalt thou be with me in paradise." The thief upon the cross believed that Christ would enter into paradise which he supposed to be Christ's kingdom, when he departed from *this world* which was *not his kingdom;* and this he believed partly according to the common sentiment of the Jews concerning good men at their death, as well as it is agreeable to our Saviour's own expressions to God, John xvii. 11. "Holy Father, I am no more in the world and I am come unto thee:" or as he had said to his disciples, John xvi. 28. "I leave the world and go to the Father."

And according to these expressions, Luke xxiii. 46. Christ dies with these words on his lips, "Father into thy hands I commend my spirit." Our Saviour taking notice of the repentance of the thief, acknowledging his own guilt, thus, "we are justly under this condemnation and receive the due reward of our deeds;" and taking notice also of his faith in the Messiah, as a king whose "kingdom was not of this world," when he prayed, "Lord, remember me when thou comest into thy kingdom:" Christ, I say, taking notice of both these, answers him with a promise of much grace, "Verily, I say unto thee, today shalt thou be with me in paradise."

The use of the word *paradise* in Scripture, and amongst ancient writers Jewish and Christian, is to signify the 'happiness of holy souls in a separate State;' and our Saviour entering into that state at his death declared to the dying penitent, that he should be with him there immediately. It is certain

that by the word *paradise* St. Paul means the place of happy spirits, into which he was transported, 2 Cor. xii. 4. And this sense is very accommodate and proper to this expression of our Saviour and to the prayer of the penitent thief, and it is as suitable to the design of Christ in his epistle to the church of Ephesus, Rev. ii. 7. "the tree of life in the midst of the paradise of God," which are the only three places where the New Testament uses this word.

I know there have been great pains taken to shew that the stops should be altered, and the comma should be placed after the word *to-day*, thus, 'I say unto thee to-day, thou shalt be with me in paradise,' i. e. some time or other hereafter. As though Christ meant no more than this, viz. 'Thou askest me to remember thee when I come into my kingdom: and I declare unto thee truly this very day, that some long time hereafter thou shalt be with me in happiness at thy resurrection, when *my kingdom* shall be just at *an end* and I shall *give it all up to the Father*,' as in 1 Cor. xv. 24. Can any one imagine this to be the meaning of our blessed Saviour in answer to this prayer of the dying penitent? I know also there are other laborious criticisms to represent these words *(to-day)* in other places of Scripture as referring to some distant time, and not to mean that very day of twenty-four hours: but rather than enter into a long and critical debate upon all these texts, I will venture to trust the sense of it in this place with any sincere and unlearned reader.

But if we consult the learned Dr. Whitby, he will tell us, that it was a familiar phrase of the Jews to say, on a just man's dying, 'to day shall he sit in the bosom of Abraham:' And it was their opinion, that the 'souls of the righteous, who were very eminent in piety, were carried immediately into paradise.' The Chaldee paraphrase on Solomon's Song, iv. 12. takes some notice of the 'souls of the just, who are carried into paradise by the hands of angels.' Grotius, in his notes on Luke xxiii. 43. mentions the hearty and serious wish of the Jews concerning their friends who are dead, in the language of the Talmudical writers, 'let his soul be gathered to the garden of Eden:' And, in their solemn prayers when one dies, 'let him have his portion in paradise, and also in the world to come,' by which they mean the state of the resurrection, and plainly distinguish it from this immediate entrance into Eden or paradise at the hour of death. The Jews suppose Enoch to be carried to paradise even in his body; and that the souls of good men have no interruption of life, but that there was a 'reward for blameless souls,' as the book of Wisdom speaks, chap. ii. 22. "For God created man to be immortal, and to be an image of his own eternity," which seems to suppose *blameless souls* entering into this *reward* without interruption of their life. And, if this be the meaning of *paradise* among the Jews, doubtless our Saviour spake the words in such a knownand common sense, in which the penitent thief would easily and presently understand him, it being a promise of grace in his dying hour, where-

in he had no long time to study hard for the sense of it, or consult the critics in order to find the meaning.

We come now to consider the writings of St. Paul: And it is certain, that the most natural and obvious sense of his words, in many places of his epistles, refer to a Separate State of the souls after death: For, as he was a Pharisee in his sentiments of religion, so he seems to be something of a Platonist in philosophy, so far as Christianity admitted the same principles. Why then should it not be reasonably supposed, wheresoever he speaks of this subject, and speaks in their language too, that he means the same thing which the Pharisees and Platonists believed, that is, the immortality and life of the soul in a Separate State. But I proceed to the particular texts.

V. 2 Cor. v. 6, 8. "Therefore we are always confident, (or of good courage,) knowing, that whilst we are at home in the body we are absent from the Lord: We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord." The apostle ver. 4. seems to wish that he might be clothed upon at once with immortality in soul and body, without dying or being unclothed: But since things are otherwise determined, then, in the next place, he would rather choose 'absence from the body,' that he might be 'present with the Lord.' These words seem to be so plain, so express, and so unanswerable a proof of the spirits of good men existing in a Separate State, and being 'present with the Lord' when they are 'absent from the

body' at death, that I could never meet but with two ways of evading it.

The first is what a gentleman many years ago, who professed Christianity, acknowledged to me, viz. that he believed St. Paul did mean, in this place, the same sense in which I have explained him; but he thought St. Paul might be mistaken in his opinion, for he was not of the apostle's mind in this point. I think I need not tarry to refute this answer: But I may make this remark upon it, viz. that the sense of St. Paul concerning the Separate State was so evident, in this place, that this man had rather differ from the apostle than deny this to be his meaning. All his prejudices against this doctrine could not hinder him from acknowledging that the apostle believed and taught it.

The *second* way of evading it is, that this text, with one or two others of like kind, do indeed speak of the happiness of souls in a Separate State, but it doth refer only to the apostles themselves, who had this peculiar favour and privilege granted them by Christ, to follow him to paradise and enjoy his presence there, while the souls of other Christians were asleep, unconscious and unactive till the resurrection.

Answer 1. It is granted indeed, that several verses of this chapter, as well as in the former, have a peculiar reference to the ministers of Christ, and perhaps to the apostles who were his ambassadors; but there are many things in both these chapters that are perfectly applicable to every Christian, and the verses

just before and just after this eighth verse, may belong to all good men as well as to the apostles or ministers. "He that hath wrought us for the self-same thing," i. e. for the happiness of the future state, "is God, who hath also given unto us the earnest of the Spirit," at least as an enlightener and sanctifier, if not as the author of special gifts, for Rom. viii. 9. "If any man hath not the Spirit of Christ, he is none of his." And ver. 6. "therefore we are always confident," or of good courage, "knowing that whilst we are at home in the body we are absent from the Lord, for we walk by faith not by sight." This is or should be the character of every Christian. And the 9th verse that follows it belongs to all the saints: "Wherefore we labour that whether present or absent we may be accepted of him; for we must all appear before the judgment-seat of Christ, that every one may receive the things done in his body according to that he hath done, whether it be good or bad." Now why should we suppose that St. Paul excludes all other Christians besides himself and his brethren the apostles from the blessing of the 8th verse, viz. that when they are "absent from the body *they* shall be present with the Lord," since the verses all round it are applicable to all Christians?

Answer 2. These chapters were written with a design not only to vindicate and encourage the apostle himself under the sufferings and reproaches which he met with, but doubtless to give encouragement to the Corinthians, and all Christians under any sufferings or reproaches they might meet with in the world;

that (as he expresses it a little before) they might learn "to walk by faith and to look at the things which are unseen, which are eternal." And indeed if this peculiar blessing of the happiness of a Separate State belongs only to the apostles, how much are the comforts of the New Testament narrowed and diminished, and the faith and hope of common Christians discouraged and enervated, and their motives to holiness weakened, when they are told, that they have nothing to do to lay hold upon such promised favours, such revelations of grace, because they belong only to the apostles and not to them.

And indeed how shall common Christians ever know what part of the epistles they may apply to themselves for their direction and consolation, if they may not hope in such words of grace, where the holy writers use the word *we*, and do not plainly intimate that they belong to preachers or apostles only?

Answer 3. When our Saviour prays for himself and his apostles in the beginning of the xviith of St. John, he comes in the 20th verse to extend the blessings he had prayed for to all believers. Ver. 20. "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one, as thou, Father, art in me, and I in thee, that they may be one in us; that the world may believe that thou hast sent me." Ver. 24. "Father, I will that they also whom thou hast given me may be with me where I am, that they may behold my glory which thou hast given me." Here it is evident that our Saviour prays that those that shall

believe on him through the word of the Apostles may be present with him in his kingdom to behold his glory; and is not that a very considerable part of his glory, which the Father hath conferred upon him to be Lord and King and head of his church? but this peculiar glory reaches no further than the resurrection and judgment, and cannot be seen afterwards; for in 1 Cor. xv. 24. "then cometh the end, and Christ shall deliver up the kingdom to God the Father; the Son himself also shall be subject unto the Father, that God may be all in all," ver. 28.

As for that final blaze of supreme glory wherein Christ shall appear at the day of judgment just before he resigns up his kingdom, and which perhaps is once called *his kingdom*, 2 Tim. iv. 1. When "he shall come in the glory of his Father and of his holy angels as well as his own," Mark viii. 38. The sight of it shall be public and common to all the world, and not any peculiar favour to the saints.

It seems therefore most probable that it is only or chiefly in the Separate State of souls departed, that the saints have a special promise of beholding this mediatorial glory of Christ in his kingdom; and this favour our Saviour entreats of his Father for others that shall believe on him, as well as for his Apostles.

I might here take occasion to enquire whether every text which promises to other Christians as well as to the Apostles, a dwelling with Christ 'in his kingdom,' must not have a more special reference to the glory of the Separate State; upon this very account, because this kingdom of Christ ceases at the resur-

rection and judgment; and particularly that text in 2 Pet. i. 11. " so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ :" which is often in Scripture called *everlasting* because it continues to the end of the world; and the ' abundant entrance into it' very naturally refers to our departure from this life.

Answer 4. I cannot find any text of Scripture where this blessing of being ' present with the Lord' after death in the Separate State is limited only to the Apostles : I read not one word of such a peculiar favour promised them by Christ ; and therefore according to the current course of several other places of Scripture which have been here produced, I am persuaded it belongs to all true Christians, unless the Apostle in some plainer manner had limited it to himself and his twelve brethren, and secluded or forbid our hopes of it.

After all, if it be allowed that the Apostles may enjoy the blessedness of a Separate State before the resurrection, then there is such a thing as a ' Separate State of happiness for souls:' This precludes at once all the arguments against it that arise from the nature of things, and from any supposed impropriety in such a divine constitution; And since it is granted that there are millions of angels and several human spirits in this unbodied state, enjoying happiness, I see no reason why the rest of the unbodied spirits of saints departed should not be received to their soci-

ety after death, unless there were some particular Scriptures that excluded them from it.

VI. Phil. i. 23, 24. "For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better: nevertheless, to abide in the flesh is more needful for you." When the apostle speaks here of his "abiding in the flesh," and his "departing from the flesh," he declares the *first* was the more needful for the Philippians, to promote religion in their hearts and lives; but the *second* would be better for himself, for he should be with Christ, when he was departed from the flesh.

I would only ask any reasonable man to determine whether, when St. Paul speaks of his "being with Christ" after his departure from the flesh, he can suppose that the Apostle did not expect to see Christ till the resurrection, which he knew would be a considerable distance of time, though perhaps it has proved many hundred years longer than the Apostle himself expected it? No; it is evident he hoped to 'be present with the Lord' immediately as soon as he was 'absent from the body;' otherwise, as I have hinted before, *death* to him would have been but of little *gain* if he must have lain sleeping till the dead shall rise, and have been cut off from his delightful service for Christ in the gospel and all the blessed communications of his grace. The objection which may arise here also from supposing this to be a peculiar favour granted to the Apostles is answered just before.

VII. Heb. xii. 23. "Ye are come to the heavenly Jerusalem, to an innumerable company of angels, to the general assembly and church of the first-born which are written *(or registered)* in heaven, to God the judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the New covenant," i. e. The gospel or the Christian state brings good men into a nearer union and communion with the heavenly world, and the inhabitants thereof, than the Jewish state could do: now the inhabitants of this upper world, this heavenly Jerusalem, are here reckoned up, God as the prime Lord or Head; Jesus the mediator as the King of his church; 'the innumerable company of angels' as ministers of his kingdom; 'the general assembly' of God's favourites or children who are called the *first-born*; perhaps this may refer in general to all the saints of all ages past and to come whose names are written in the book of life in heaven; and particularly to the 'separate spirits of just men' who are departed from this world, and are made *perfect* in the heavenly state. The criticisms that are used to put other senses upon these words seem to carry them away so far from their more plain and obvious meaning, that I can hardly think they are the meaning of the Apostle; for it would be of very little use for a common Christian to read these verses of divine consolation and grace, if he could take no comfort from them until he had learnt those critical and distant expositions of such plain language.

It has been indeed objected against the plain sense of this text, that the *spirits of the just* or good *men* are not yet made perfect in heaven, because the same Apostle, Heb. xi. 39, 40. says, "These all, (i. e. the saints of the Old Testament,) having obtained a good report through faith, received not the promises, God having provided some better thing for us, that they without us should not be made perfect:" Now these had been dead for many generations, yet they received not the promises nor were made perfect. Thus saith the objection.

But the evident meaning of this text is, that they lived and died in the faith of many promises, some of which were to be fulfilled after their days here on earth, but were not fulfilled in their life-time: they did not enjoy the privileges and the blessings of the gospel of the Messiah in that perfect manner in which we do since the Messiah is actually come and has fulfilled these promises, and by his death, 'or offering himself,' as the same apostle expresses it, "for ever perfected them that are sanctified," Heb. x. 14. But all this does by no means preclude their existence and happiness in a Separate State as 'spirits made perfect,' i. e. in a perfect freedom from all sin and sorrow; though it is probable this very state of comparative perfection might have several degrees of joy added to it at the ascension of Christ, and will have many more at the resurrection from the dead.

VIII. 2 Pet. i. 13. "I think it meet, as long as I am in this tabernacle, to stir you up, by putting you in remembrance; knowing that shortly I must put

off this my tabernacle." Here it is evident that the person who 'thinks it meet to stir up' Christians to their duty, has a *tabernacle* belonging to him, and which he must *shortly put off*. The soul or *thinking* principle of the Apostle Peter, which is here supposed to be *himself*, is so plainly distinguished from the *tabernacle* of the body in which he dwelt for a season, and which he *must put off shortly*, that it most evidently implies an existence of this thinking soul very distinct from the body, and which will exist when the body is laid aside. Surely the conscious being and its tabernacle or dwelling place are two very distinct things, and the conscious being exists when he puts off his present dwelling.

After all these arguments from Scripture, may I be permitted to mention one which is derived partly from reason and partly from the sacred records, which seems to carry some weight with it.

The doctrine of rewards and punishments in a Separate State of souls hath been one of the very chief principles or motives whereby virtue and religion have been maintained in this sinful world throughout all former ages and nations, and under the several dispensations of God among men, until the resurrection of the body was fully revealed: Now, it is scarce to be supposed that such a doctrine, which God, in the course of his providence, hath made use of as a chief principle and motive of religion and virtue, through all the world which had any true virtue, and in all ages before Christianity, should be a false doctrine. Let us prove the first proposition by a

view of the several ages of mankind and dispensations of religion.

The Heathens, who have had nothing else but the light of nature to guide them, could have no notion at all of the resurrection of the body; and therefore, not only the wisest and best of them, but perhaps the bulk of mankind among the Gentiles, at least in Europe and Asia, if not in Africa and America also, who have been taught by priests, and poets, and the public opinions of their nation, and traditions of their ancestors, have generally supposed such a Separate State after this life, wherein their souls should be rewarded or punished, except where the fancy of *transmigration* prevailed; and even these very transmigrations into other bodies, viz. of dogs, or horses, or men, were assigned as speedy rewards or punishments of their behaviour in this life.

Now, though this doctrine of immediate recompences could not be proved by them with certainty and clearness, and had many follies mingled with it, yet the probable expectation of it, so far as it hath obtained among men, hath had a good degree of influence through the conduct of common providence, to keep the world in some tolerable order, and prevent universal irregularities and excesses of the highest degree; it hath had some force on the conscience to restrain the enormous wickedness of men.

The *patriarchs of the first ages*, whose history is related in Scripture, had no notion of the resurrection of the body expressly revealed to them that we can find; and it must be the hope of such a state of

recompence of their souls after death, that influenced their practice of piety, if they were not informed that their bodies should rise again.

Abraham, Isaac and Jacob, had no plain and distinct promise of the resurrection of the body; yet it is said, Heb. xi. 14. "They received the promises," that is, of some future happiness, "and embraced them, and confessed they were strangers and pilgrims on earth, whereby they plainly declared, that they sought some other country, i. e. an heavenly, and God hath prepared a city for them." What city, what *heavenly* country can this be, which they themselves sought after, but the city or country of Separate Souls or paradise, where good men are rewarded, and *God is their God*, if they had no plain promises or views of a resurrection of the body? And indeed they had need of a very plain and express promise of such a resurrection, to encourage their faith and obedience, if they had no notion or belief of a Separate State, or a *heavenly country*, whither their souls should go at their death.

Job seems to have some bright glimpses of resurrection in chap. xixth, but this was far above the level of the dispensation wherein he lived, and a peculiar and distinguishing favour granted to him under his uncommon and peculiar sufferings.

In the institution of the Jewish religion by Moses, there is no express mention of a resurrection, and we must suppose their hope of a future state was chiefly such as they could gain from the light of nature, and learn by traditions from their fathers, or from un-

written instructions. For, though our Saviour improves the words of God to Moses in the bush, "I am the God of Abraham," &c. so far as to prove a resurrection from them, yet we can hardly suppose the Israelites could carry it any further, than merely to the happiness of Abraham's soul, &c. in some Separate State; and thence came the notion of departed souls of good men "going to the bosom of Abraham."

I grant that David in his Psalms, Isaiah and Daniel in their prophecies, have some hints of the resurrection of the body; but this doth not seem to have been the common principle or support of virtue and goodness, or a general article of belief among the Jews in the early ages.

In the days of the later prophets, and after their return from Babylon, I confess the Jews had some notions of a resurrection; but they also retained their opinion of the "righteous souls being at rest with God" in a Separate State before the resurrection. See the book of Wisdom, chap. iii. 1, 2, 3, 4. "The souls of the righteous are in the hand of God, and there shall no torment touch them. In the sight of the unwise they seemed to die, and their departure is taken for misery, and their going from us to be utter destruction; but they are in peace; for, though they be perished in the sight of men, yet is their hope full of immortality, and iv. 7. Though the righteous be prevented with death, yet they shall be in rest."

That this was the most common doctrine of the Jews, except the Sadducees and their followers, in our Saviour's time, and that it was the doctrine of the primitive Christians also, need not be proved here; though they also had the expectation of the resurrection of the body.

Now, if this be the chief or only doctrine which men could attain to under the dispensation of natural reason, as the most powerful motive to virtue and piety, if this be the chiefest doctrine of that kind that we know of, which the patriarchs and primitive Jews enjoyed, if this also be a constant doctrine of later Jews, i. e. the wisest and best of them, and also of the *primitive Christians*, which had so much influence on the good behaviour of all of them toward God and men, and by which God carried on his work of piety in their hearts and lives, and by which also he imprest the consciences of evil men, in some measure, and restrained them from their utmost excesses of vice and wickedness, is it not hard to be supposed that this doctrine is all mere fancy and delusion, and hath nothing of truth in it? And indeed, if this doctrine had been taken away, the Heathens would be left without any possible true notion of a future state of recompence, and the Patriarchs seem to have had no sufficient principle or motive to virtue and piety left them, and the principles and motives of goodness in the following ages among *Jews and Christians*, had been greatly diminished and enfeebled.

At the conclusion of this chapter, I cannot help taking notice, (though I shall but just mention it,)

that the multitude of narratives which we have heard of in all ages of the 'apparition of the spirits or ghosts' of persons departed from this life, can hardly be all delusion and falsehood. Some of them have been affirmed to appear upon such great and important occasions, as may be equal to such an unusual event: And several of these accounts have been attested by such witnesses of wisdom, and prudence, and sagacity, under no distempers of imagination, that they may justly demand a belief; and the effects of these apparitions in the discovery of murthers and things unknown, have been so considerable and useful, that a fair disputant should hardly venture to run directly counter to such a cloud of witnesses, without some good assurance on the contrary side. He must be a shrewd philosopher indeed, who, upon any other *hypothesis*, can give a tolerable account of all the narratives in *Glanvill's Sadducismus Triumphatus*, or *Baxter's World of spirits and apparitions*, &c. Though I will grant some of these stories have but insufficient proof, yet, if there be but one real apparition of a departed spirit, then the point is gained, that there is a Separate State.

And indeed, the Scripture itself seems to mention such sort of ghosts or appearances of souls departed, Matth. xiv. 26. When the disciples saw Jesus walking on the water, they "thought it had been a spirit:" And, Luke xxiv. 36. After his resurrection they saw him at once appearing in the midst of them, "and they supposed they had seen a spirit;" and our Saviour doth not contradict their notion, but

argues with them upon the supposition of the truth of it, "A spirit hath not flesh and bones as ye see me to have." And Acts xxiii. 8, 9. The word *spirit* seems to signify the 'apparition of a departed soul,' where it is said "the Sadducees say, There is no resurrection, neither angel nor spirit," and ver. 9. "If a spirit or an angel hath spoken to this man," &c. *A spirit* here is plainly distinct from an angel, and what can it mean but an apparition of a human soul which has left the body?

SECTION IV.

Objections answered.

HAVING pointed out so many springs of argument to support this doctrine, from the word of God as well as from reason and tradition, I proceed now to answer some particular *objections* which are raised against it.

Object. I. The Scripture is so far from supposing that the soul of man is immortal, or that there is any such thing as the life of the soul continuing after the death of the body, that it often speaks of the "death of the soul," if the words were translated exactly according to the original. Numb. xxxi. 19. "Whosoever hath killed any person," Hebr. any soul. 1 Sam. xxii. 22. "I have occasioned the death of every *soul* of thy father's house." Judges xvi. 30. "And Sampson said, Let my *soul* die with the Philistines."

Ezek. xviii. 20. "The *soul* that sinneth it shall die." Psal. lxxxix. 48. "What man is he that liveth and shall not see death? shall he deliver his *soul* from the hand of the grave?" 1 Kings xix. 4. "Elijah requested for himself that he might die," Hebr. that his soul might die.

Answ. The word *soul* in English, *Nephesh* in Hebrew, *Psyche* in Greek, and *Anima* in Latin, &c. signifies not only the conscious and active principle in man, which thinks and reasons, loves and hates, hopes and fears, and which is the proper agent in virtue or vice, but it is used also to signify the principle of animal life and motion in a living creature. And, though these two in themselves are very distinct things, yet, upon this account, the word *soul* is attributed to brutes as well as to men: For the Jews as well as some Heathens, in their mistaken philosophy, supposed the same *soul of man*, which gives natural life to the body, to be also that very intellectual principle, which thinks and reasons, fears and loves; and, upon this account, they gave both these principles, how distinct soever in themselves, one common name, and called them *the soul.*

Now, the *soul*, or the principle of animal life and motion, being the chief or most valuable thing in an animal, it came to pass that the whole animal was called a *soul:* therefore, even birds and fishes are called "living souls," Gen. i. 20. and any animals whatsoever in Scripture are called *souls* or *living souls.* And then, for the same reason, i. e. because the *soul of man* is his chief part, the whole person of man is called *his soul*, Gen. ii. 7. "Man became a living

soul," i. e. a living person. So Exod. i. 5. "All the souls that came out of the loins of Jacob were seventy souls," i. e. all the persons were seventy.

And this is not only the language of the Jews, but even of other nations. In our country we use the word *souls* to signify *persons*: So we say 'a poor soul,' when we see a person in misery; we use the word 'a meagre soul,' for a thin man; we say, 'there were twenty souls lost in the ship,' i. e. twenty persons,' &c.

Now, the word *soul* among the Jews being so universally used to signify the *person of man*, they used the same word to signify *the person* when he was dead as well as when he was alive. Numb. vi. 6. "He shall come at no dead body," in the Hebr. no dead soul, i. e. no dead man or woman, or perhaps no dead animal.

Since the word *soul* is taken so often and so commonly to signify the person of a man or woman, no wonder that there is so frequent mention of *souls* dying in the Scripture, when human persons die.

And, if the *soul* signify a man or woman when they are dead as well as when living, here is a fair account why the Scriptures may speak of the "souls going down to the grave," or being "delivered from the grave," &c. Psal. lxxxix. 48. "Shall he deliver his soul from the hand of the grave?" This may either denote his principle of animal life, or his person, i. e. himself.

Now this account of things is very consistent with the scriptural doctrine of the distinction of the *intelligent soul* of man from his body, and the *intelligent*

soul's survival of the body, nor do any of these scriptural expressions concerning the *soul* forbid this supposition: For, though in some places, the word *soul* signifies *the person* of the man or his *body*, or that *animal principle* which may die, yet in other places it signifies that *intelligent* or *thinking principle* which cannot die, as we have before proved where our Saviour tells us, "we should not fear them that kill the body, but cannot kill the soul." Wheresoever the Scripture speaks of a "soul's being killed," it only means that the 'person who was mortal is slain,' i. e. the life of the body is destroyed, and the man considered as a compound being made up of soul and body is in some sense dissolved when one part of the composition dies. But where the *soul* signifies the intellectual principle in man, it is never said *to die*, unless when the word *death* means a loss of happiness, or living in misery; but this implies natural *life* still, for this soul cannot naturally be destroyed by any power but that which made it.

If any person object that the apostle in Acts ii. 31. says, "the soul of Christ was not left in hell, or the grave;" for so the word in the Hebrew may signify, Psal. xvi. 10. whence this is cited; there is a sufficient answer to be given to this two or three ways. It may be construed, that the principle of the animal life of Christ was not left to continue in death; or that the person of the man Jesus was not left in death or the grave, the body being sometimes put for the *person;* or it may be as well construed, that the spirit of Christ or his intellectual soul was not left in

the state of the dead, or of separation from the body, which the word *sheol* in the Hebrew, and ἅδης in Greek, signify.

Here it may be observed also, that the word which signifies *spirit*, *ruach*, *pneuma*, *spiritus*, in Hebrew, Greek and Latin, and other languages, is used sometimes for *air* or *breath*, which is supposed to be the principle of life to the animal body; and sometimes it signifies the *intellectual soul*, the conscious and active principle in man; and therefore whatsoever may be said of the *spirit's dying*, or *being lost*, is no proof that the conscious principle in man dies, which is a very different thing from *breath* or *air*.

Perhaps it will be said here, does not Moses suppose *breath* to be the soul or spirit in man, when he says, Gen. ii. 7. "God breathed into his nostrils the breath of life, and man became a living soul."

I answer, it is evident that Moses makes a plain difference between God's formation of man and brutes, for he makes no distinction between their soul and body in their creation; but he distinguishes the soul from the body of man, in his creation, speaking according to the common language and philosophy of that age as though the soul were in the *breath*: Nor was it proper to speak in strict philosophical language to those ignorant people; nor were the modes of expression in the Bible so peculiarly formed to teach us philosophy as religion.

But of this distinction between the 'soul of a brute,' and the 'soul of a man,' there seems to be a plain intimation given by Solomon in the book of Ecclesi-

astes, chap. iii. 21. "Who knoweth the spirit of man that goeth upward, and the spirit of a beast that goeth downward to the earth?" that the 'spirit of man,' i. e. his conscious and intellectual principle 'goeth upward,' or survives at the death of the body, but 'the spirit of the beast,' i. e. the spring of its animal life, 'goeth down to the earth,' is mingled with the common elements of this material world and entirely lost.

But the wise man in this place perhaps expresses some of his former atheistical doubts, saying, 'who knows' whether there is any difference between them? yet it intimates thus much, that men who pretended to wisdom in that age, supposed such a difference between the spirit of man and the spirit of a brute.

Object. II. Is taken from Psal. vi. 5. "In death there is no remembrance of thee; in the grave who shall give thee thanks?" and Psal. cxlvi. 4. "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." And Eccles. ix. 5. "The living know that they shall die, but the dead know not any thing." From all which words some would infer there is no such thing as a Separate State of souls.

Answ. Both David and his son Solomon exclude all such sort of thoughts and actions, both religious and civil, from the state of death as are practised in this life, all the pursuits of their present purposes, their present way and manner of divine worship, and their management or consciousness of human affairs: But they do not exclude all manner of consciousness,

knowledge, thought or action, such as may be suited to the invisible state of spirits. The design of the writers in those places of Scripture requires no more than this, and therefore the words cannot be construed to any farther sense, or to exclude the conscious and active powers of a separate spirit from their proper exercise in that invisible world, though they have done with all their actions in the present visible state.

Object. III. Is taken from John xiv. 3. "If I go and prepare a place for you, I will come again and receive you to myself, that where I am there ye may be also;" which seems to determine the point, that the followers of Christ were not to be present with him until he came again to this world to raise the dead, and to take his disciples to dwell with him.

Answ. 1. It hath been already granted by some persons who doubt of the Separate State of all souls, that the Apostles had this special favour allowed them to be received into the presence of Christ when they departed from this body: Now these words were spoken to the Apostles, and therefore they cannot preclude this privilege which they expected, viz. that when they were 'absent from the body' they should be 'present with the Lord,' 2 Cor. v. 8.

Answ. 2. 'Christ came again' to his disciples at his own resurrection from the dead, and taught them the things of the other world, and better prepared them for the happiness of heaven and his own presence: He came again also by the destruction of the Jewish state, and called his own people thence before-

hand, as an emblem of their salvation when the world should be destroyed. He also *came again* at their death; when he 'that hath the keys of death and the invisible world' let them out of the prison of the body into the Separate State, that they might dwell with him: The 'coming of Christ' has many and various senses in the New Testament, and need not be referred only to his 'coming at the day of judgment.'

Answ. 3. But suppose in this place the words of Christ be construed concerning his 'great and public coming' to raise the dead and judge the world; it is certain that in that day the disciples shall be received to 'dwell with him' in a much more complete and glorious manner, when both soul and body shall be made the inhabitants of heaven: But this does not preclude or forbid that the separate souls of his followers should be favoured with his presence in paradise before his public coming to judge the world. Though the last and greatest blessing be only mentioned here, it does not exclude the former.

Object. IV. St. Paul in Phil. iii. 10, 11. says, that he desired "to know Christ and the power of his resurrection, (&c.) if by any means he might attain to the resurrection of the dead:" Now what need had the Apostle to be so solicitous about the resurrection if he expected to be with Christ immediately upon his death, since being with Christ is the state of ultimate happiness?

Answ. 1. Some learned men suppose that the Apostle here presses after some peculiar exaltations of piety in this world, and after an interest in some *first*

resurrection, or resurrection of the martyrs and most eminent saints, which would be long before the general resurrection of all the dead, according to the visions of St. John, Rev. xx. 4—7. But as I am not sufficiently acquainted with the sense of that prophecy to determine my opinion on this side, I proceed to other answers.

Answ. 2. What if the words of St. Paul in this place to the Philipians, should mean no more than this, as ver. 13. 14, "I forgot the things that are behind," as though I had gained so little already as not to be worth my notice; "and I reach forth unto those things which are before," i. e. further degress of holiness to be obtained, 'pressing towards the mark' of perfection, 'if by any means I might be made so conformable to the death Christ,' as to be entirely dead to sin, and 'if by any means I might attain to the resurrection of the dead,' i. e. to such a perfection of holiness as is represented by the resurrection of Christ, Rom. vi. or as that in which the 'dead saints shall be raised;' for I know 'I have not already attained it, nor am already perfect.'

Answ. 3. Suppose the soul of St. Paul to be present with Christ after death in heaven in the Separate State, yet this is not the *ultimate* or highest 'happiness of the saints,' and therefore he aimed at something higher and further, namely, the more complete happiness which he should enjoy at the resurrection of the dead.

Object. V. Is borrowed from several verses of 1 Cor. xv. where the Apostle is imagined to argue

thus, "If there be no resurrection of the dead," ver. 18. "Then they which are fallen asleep in Christ are perished," ver. 19. "Then we have hope only in this life," and nothing else to support us. Then ver. 32. "What advantage" do I get by all my sufferings for Christ, if the dead rise not? We had better comply with the appetites of the flesh and enjoy a merry life here, "Let us eat and drink for to-morrow we die;" whereby it is evident that the Apostle places the blessed expectation 'of those that are fallen asleep in Christ' only and entirely upon their being 'raised from the dead,' which he would not have done if there had been such a Separate State: he extends 'our hope in Christ' beyond *this life*, and raises his own expectation of *advantage* or reward for his sufferings on the account of the gospel entirely and only upon the 'resurrection of the dead,' having no notion of any happiness in a Separate State of souls: for if he had any such opinion or hope, this expectation of the happiness of the soul in a Separate State might have been a sufficient proof that those who died or *slept* in the faith of Christ, are 'not perished,' and he had abundant reward for his sufferings in that world of separate souls without the resurrection of the body.

Answ. 1. It must be granted that the Scripture, in order to support Christians under present trials, chiefly refers them to the day of the resurrection and final judgment, as the great and chief season of retribution: the reason of this will appear under my answer to a following *objection:* Now the Apostle may be supposed to argue here only on this foot, ne-

glecting or overlooking the Separate State, as though this final retribution at and after the resurrection of the body were comparatively the whole, because it is far the chief and most considerable part, being much the most sensible, and conspicuous, and of the longest duration. The chief part of any thing is often taken for the whole; and if there were no resurrection of the dead, i. e. if there were no state of retribution at all, then the Epicurean reasoning would be good, 'Let us eat and drink for to-morrow we die.'

And, to confirm this exposition, we may take notice, that in other places of Scripture, where the 'resurrection of the dead' is mentioned, this *anastasis* includes the whole state of existence after death, both the Separate and the resurrection State: This seems to be the sense of it in that famous place, Luke xx. 35. Where Christ argues with the Sadducees, who denied the Separate State as well as the *resurrection* of the body: Now if you take away this *anastasis*, this whole state of existence and retribution, then they that suffer for Christ have no advantage or recompence, and the Epicurean doctrine is plainly preferable, at least in the common sense and reasoning of men, and in such seasons of trial and persecution.

Nor is it unreasonable to suppose that there might be some of these principles of Sadducism begun to be instilled into some of the Corinthians, viz. that there were no rewards and punishments at all in any future state; for he tells them, ver. 34. that some of them 'had not the knowledge of God,' i. e. as a righteous rewarder of them that diligently seek him, "I

speak this," says he, "to your shame." And ver. 5, 8. he encourages them to be "stedfast and unmovable, always abounding in the work of the Lord, for as much as ye know that your labour is not in vain in the Lord;" i. e. there is certainly a future state of recompence for piety, and the discovery of it at the resurrection of the dead is the most public and glorious part of it, and therefore he insists upon this alone.

Answ. 2. But we may give yet a more particular answer to this objection: for if we take in the whole scheme of the Apostle's argument in this chapter, we shall find there is no sufficient ground for this objection against a Separate State. He begins, ver. 12, 13, &c. and argues thus, "If there be no resurrection of the dead, then Christ is not risen," for he rose as the *first fruits*, and his followers shall be the harvest, ver. 23. but if there be no harvest there were no first-fruits: and "if Christ be not risen, then our preaching is vain, and your faith is vain;" ver. 14. "Then we are found false witnesses in matters that relate to God," ver. 15. mere impostors, who preach a wicked falsehood, and lead you to hope for a happiness which ye shall never obtain: for "if Christ, who died for our sins," ver. 3. "be not raised for our justification," as in Rom. iv. ult. "then are ye yet in your sins," ye lie yet under the guilt of sin; and if so, "then also they which have fallen asleep in Christ," or have died in the faith of Christ, are *perished*, ver. 18. they must either be condemned, or be utterly lost both soul and body, having no ground for

hope of eternal life, or any life or happiness at all hereafter. Then 'the hope of Christians would be in this life only,' and we are 'miserable creatures' who suffer so much for Christ's sake, ver. 19. It would be better for us who have senses and appetites as well as other men, to indulge these senses and appetites, and 'eat and drink for to-morrow we die;' and there is an end of us: There can be no future state of happiness of any kind for us to expect, either in soul or body, if we have deceived you in the doctrine of the resurrection of Christ, and all our gospel be false: We are then such sort of impostors and wicked cheats as can have no belief of a future state of rewards or punishments, and we had better act like ourselves, and like mere Epicureans, give ourselves up to all present pleasures than expose ourselves to perpetual sufferings for the sake of a man, who (if there be no resurrection) died and never rose again, and therefore cannot make us any recompence. Now this sort of arguing does not at all preclude the Separate State of happiness, but rather establish it.

I might add here a further answer to this *objection*, viz. the Apostle is representing the 'sufferings of the body' for Christ's sake, ver. 30, 31, 32. and therefore he thinks it proper to encourage Christians with the recompence of the 'resurrection of the body,' without taking any particular notice of the happiness of the Separate State of the soul: and in this view of things his argument stands good. If there be no resurrection of the body, there is no recompence for sufferings in the body; let us then give the body its

pleasures of sense; 'Let us eat and drink' while we live, for there is an utter end of us in death. But (saith he, ver. 33.) such 'evil traditions corrupt all good manners,' and therefore they are not, they cannot be true: There must be a resurrection of the body to encourage sufferings in the body for the sake of virtue and religion.*

Object. VI. Doth not the New Testament constantly refer the rewards and punishments of good and bad men to the time of the resurrection of the dead, or the second coming of Christ? Is it not with this prospect it terrifies the sinner? Is it not with this it comforts the good man, and supports him under his present sufferings? It would be endless to cite all the particular texts on this occasion. That one text 1 Thess. iv. 14. speaks the sense of many others, and is sufficient to be cited here. The Apostle persuades Christians not to "mourn for the dead

* There are several pages of just and pertinent answers to this objection by my learned and ingenious friend Mr. Henry Grove, in his 'Thoughts concerning the Proof of a Future State from Reason,' which confirm the replies I have here made. 'Then they,' saith he, 'who are fallen asleep in Christ (by whom the martyrs seem to be more especially intended) are perished, for any thing that Christ can do for them, who will never reward them for their sufferings, never restore that life which they lost for his sake.' And particularly his exposition on those words, 'we are most miserable of all men,' is very agreeable to the place. 'The Greek ελεεινοτεροι signifies that we are 'more to be pitied' than any men, as wanting the common understanding of men to suffer death for Christ's sake, who would never be able to recompence us for it, if he be not risen from the dead. And it is (saith he a little afterward) for want of observing the intermediate links of the Apostle's argument (which he there represents), that some have been at a loss for his meaning, while others have quite mistaken it.' See p. 124, &c.

as those that sorrow without hope," and gives this reason, "for those who sleep in Jesus, God will bring with him," when he comes to raise the dead, and then 'they shall be for ever with the Lord;' and he bids them 'comfort one another with these words:' Whereas their comforts had been much nearer at hand if he could have told them of the Separate State of happiness which the departed souls of their friends at present enjoyed; and if there had been any such state he had the fairest opportunity here to introduce it.

Answ. This very text I have mentioned before as a proof of the Separate State, and it is plain the Apostle seems to hint it, though he doth not insist upon it, when he supposes the soul of the deceased to be with Christ already; for he saith, "God will bring them with him," i. e. from heaven when he comes to raise their bodies.

But to give a more general answer to the objection, as drawn from the silence of Scripture, in many places, about this doctrine of the Separate State.

There are good reasons why the New Testament more sparingly mentions the Separate State of souls, and doth most frequently (but not constantly) refer both rewards and punishments to the resurrection.

(1.) Because the Heathens themselves (at least the wisest and best of them) did believe some sort of future state of happiness or misery, into which the souls of men should be disposed when they departed from these bodies, according to the vices or virtues they had practised in this life; and they derived this doc-

trine from their reasonings upon the foot of the light of nature. The writings of Plato and his followers, and the sentiments of Socrates conveyed to us in Plato's writings, are full of this opinion, viz. of the existence of the souls of good men in a happy state, when they depart from the body. Cicero sometimes speaks of it as his opinion, his desire and his hope, nor were other heathen writers ignorant of this doctrine; but the New Testament speaks less of this point, because it is the evident design of Christ and his Apostles to lead their disciples to the more 'peculiar doctrines of revelation,' rather than to treat them with sentiments derived from the light of nature: And this doctrine of the resurrection from the dead, and the eternal rewards and eternal punishments that attend it, are more abundantly mentioned in the New Testament, because they stand so much more connected with the gospel of Christ, and with his own resurrection from the dead, which is the chief evidence of its divine authority. It is Christ who rose from the dead, who is appointed to raise and to judge all mankind; and therefore it is natural for the Apostles in their writings, who desire to keep the death and resurrection of Christ always in the view of their converts, to point to the awful events of that day, when their Saviour, risen from the dead, shall appear in the execution of his glorious commission and judge the world. Thus St. Paul preaches to the Athenians, Acts xvii. 30. "God now commands all men every where to repent, because he hath appointed a day in which he will judge the world in righte-

ousness, by that man whom he hath ordained; whereof he hath given assurance to all men, in that he hath raised him from the dead." And in many other places he connects our resurrection and future recompences with the resurrection of Christ.

And in this respect, as well as in some others, the doctrine of rewards and punishments after the resurrection, seems to carry such superior force in it, especially upon those who believe the gospel, that it is no wonder the New Testament more frequently refers to this great day of resurrection, and the Apostle derives the chief part of his consolations or terrors from it.

(2.) Then will be the 'public and universal retributions' of vice and virtue in a more solemn manner exhibited before all the world, whereas the entrance of mankind into the recompences of the Separate State is more private and personal.

(3.) Then will be the day of 'complete rewards and punishments' of man in both parts of his nature, soul and body: All the Separate State belongs only to the soul, and even those recompences are but imperfect before in comparison of what they will be when body and soul are united.

(4.) Then will be the most glorious visible and sensible distinction made between the good and bad; and since this belongs to the body as well as the soul, it is very properly set before the eyes of men in the holy writings as done at the resurrection; because corporeal and sensible things work more powerfully on their imagination, and more sensibly and

effectually strike the consciences of men, than the notion of mere spiritual rewards and punishments in the Separate State.

(5.) The state of rewards and punishments after the resurrection, will be far the longest and most durable recompence of the good and the bad: And therefore it is called *eternal* so often in Scripture; *everlasting life*, and *everlasting fire*, Matth. xxv. 41. Whereas the retributions of the Separate State are comparatively but of short duration; and this is another thing that makes a sensible impression on the hearts of men, viz. the 'eternal continuance' of the joys and sorrows that follow the last judgment.

Perhaps it will be *replied* here, that in the beginning of this essay I represented the Separate State as a 'more effectual motive' to the hopes and fears of men, because the joys and sorrows of it were so much 'nearer at hand' than those of the resurrection: And why do I now represent the recompences of the resurrection under such characters as are fit to have the strongest influence, and become the most *effectual motive?*

Answ. It is granted, that the recompences after the resurrection have several circumstances that carry with them some peculiar and most powerful motives to religion and virtue; but that awful day may still seem to want this one motive, viz. 'the nearness of it,' which belongs eminently to the recompences of the Separate State. Now, if the Scripture does really reveal the doctrine of rewards and punishments of souls immediately after death, and of soul and

body together at the resurrection, then all those circumstances of effectual motive to piety are collected in our doctrine, viz. the 'immediate nearness of them' in the Separate State, and the *public appearance*, the *universality*, the *completeness*, the *sensibility*, and the *duration* of them after the great rising-day.

I might yet take occasion, from this objection, to give a further reason, why the Apostles more frequently draw their motives of hope and fear from the resurrection and the great judgment, i. e. that even that day of recompence was generally then supposed to be 'near at hand,' and so there was less need to insist upon the joys and sorrows of the Separate State.

As the patriarchs and the Jews of old, after the Messiah was promised, were constantly expecting his *first coming*, almost in every generation till he did appear, and many modes of prophetical expression in Scripture (which speak of things long to come, as though they were present or just at hand) gave them some occasion for this expection, so the Christians of the first age did generally expect 'the second coming' of Christ to judgment, and the resurrection of the dead, in that very age wherein it was foretold. St. Paul gives us a hint of it in 2 Thess. ii. 1, 2. They supposed the 'day of the Lord was just appearing.' And many expressions of Christ concerning his *return* or *coming again* after his departure, seemed to represent his absence as a thing of no long continuance. It is true, these words of his may partly refer to his coming to destroy Jerusalem; and the

coming in of his kingdom among the Gentiles, or his coming by his messenger of death, yet they generally, in their supreme and final sense, point to his *coming* to raise the dead and judge the world: And from the words of Christ also concerning John, chap. xxi. 22. "If I will that he tarry till I come;" it is probable that the Apostles themselves at first, as well as other Christians, might derive this apprehension of his speedy coming.

It is certain, that when Christ speaks of his *coming*, in general and promiscuous and parabolical terms, whether with regard to the destruction of Jerusalem or the judgment of the world, he saith, Matth. xxiv. 34. "Verily I say unto you, this generation shall not pass till all these things be fulfilled." And the Apostles frequently told the world, the coming of the Lord was near, Phil. iv. 5. "The Lord is at hand," Heb. x. 25. "Exhorting one another, so much the more as you see the day approaching." And that this is the day of the "coming of Christ," ver. 37. assures us, "For yet a little while, he that shall come will come, and will not tarry." Rom. xiii. 12. "Now it is high time to awake out of sleep. The night is far spent, the day is at hand." 1 Pet. iv. 5. "To him who is ready to judge the quick and the dead." Ver. 7. "The end of all things is at hand." James v. 8, 9. "The coming of the Lord draweth nigh. Behold the judge standeth at the door." Rev. xxii. 10. "Seal not up the prophecy of this book, for the time is at hand." Ver. 12. "And behold I come quickly, and my reward is with me,

to give to every man as his work shall be:" And the sacred volume is closed with this assurance, ver. 20. "Surely I come quickly," and the echo and the expectation of the Apostle or the church, *Amen. Even so, come Lord Jesus.*

It is granted, that in prophetical expressions, such as all these are, some obscurity is allowed: And it may be doubtful, perhaps, whether some of them may refer to Christ's coming by the destruction of Jerusalem, or his coming to call particular persons away by his messenger of death, or his appearance to the last judgment. It is granted also, it belongs to prophetical language to set things far distant, as it were, before our eyes, and make them seem present, or very near at hand. But still these expressions had plainly such an influence on primitive Christians, as that they imagined the day of resurrection and judgment was very near: And, since the prophetical words of Christ and his Apostles seemed to carry this appearance in them, and to keep the church under some uncertainty, it is no wonder that the Apostles chiefly referred the disciples of that age to the day of the resurrection for comfort under their sufferings and sorrows: And, though they never asserted that Christ would come to raise the dead and judge the world in that age, yet, when they knew themselves that he would not come so soon, they might not think it necessary to give every Christian, nor every church, an immediate account of the more distant time of this great event, that the uncertainty of it might keep them ever watchful: And even

when St. Paul informs the Thessalonians that the day of the Lord was not so very near as they imagined it, 2 Thess. ii. 2. yet he does not put it off beyond that century by any express language.

Thus we see there is very good reason why the New Testament should derive its motives of terror and comfort chiefly from the *resurrection* and the 'day of judgment;' though it is not altogether silent of the Separate State of souls, and their happiness or misery, commencing, in some measure, immediately after death, which has been before proved by many Scriptures cited for that purpose.

Here let it be observed, that I am not concerned in that question, Whether human souls separated from their bodies have any other corporeal vehicle to which they are united, or by which they act during the intermediate state between death and the resurrection? All that I propose to maintain here, is, that that period or interval is not *a state of sleep*, i. e. utter unconsciousness and unactivity: And, whether it be united to a vehicle or no, I call it still the Separate State, because it is a state of the soul's separation from this body, which is united to it in the present life.

SECTION V.

More Objections answered.

SINCE this book was written I have met with several other objections against the doctrine here maintained; and, as I think they may all have a sufficient answer given to them, and the truth be defended against the force of them, I thought it very proper to lead the reader into a plain and easy solution of them.

Object. VII. Is not long life represented often in Scripture, and especially in the Old Testament, as a blessing to man? And, is not death set before us as a curse or punishment? But, how can either of these representations be just or true, if souls exist in a Separate State? Are they not then brought into a state of liberty by death, and freed from all the inconveniences of this flesh and blood? By this means death ceases to be a punishment, and long life to be a blessing.

Answ. It is according as the characters of men are either good or bad, and according as good men know more or less of a Separate State of rewards or punishments, so a long life, or early death, are to be esteemed blessings or calamities in a greater or a less degree.

Long life was represented as a blessing to good men, in as much as it gave them opportunity to enjoy more of the blessings of this life, and to do more

service for God in the world: And especially since, in ancient times, there was much darkness upon this doctrine of the future state, and many good men had not so clear a knowledge of it. *Long life* was also a blessing to wicked men, because it kept them in a state wherein there were some comforts, and withheld them, for a season, from the punishments of the Separate State.

Death was doubtless a punishment and a curse when it was first brought into human nature by the sin of Adam, as it cut off mankind from the blessings of this life, and plunged him into a dark and unknown state: And if he were a wicked man, it plunged him into certain misery.

But, since the blessings of the future state of happiness for good men are more clearly revealed, *long life* is not so very great a blessing, nor death so great a punishment to good men; for death is sanctified by the covenant of grace to be an introduction of their souls into the Separate State of happiness, and the curse is turned in some respect into a blessing.

Object. VIII. Was it not supposed to be a great privilege to Enoch and Elijah when they were translated without dying? But, what advantage could it be to either of them to carry a body with them to heaven, if their souls could act without it?

I answer, when Enoch and Elijah carried their bodies to heaven with them, it was certainly a sublime honour and a peculiar privilege which they enjoyed, to have so early an happiness both in flesh and spirit conferred upon them so many ages before the rest of

mankind: For though the soul can act without the body, yet as a body is part of the compounded nature of man, our happiness is not designed to be complete till the soul and body are united in a state of perfection and glory: And this happiness was conferred early on those two favourites of heaven.

Object. IX. Was it not designed as a favour when persons were raised from the dead under the Old Testament or the New, by the Prophets, by Christ, and by his Apostles? But what benefit could this be to them, if they had consciousness and enjoyment in the other world? Was it not rather an injury to bring them back from a state of happiness into such a miserable world as this?

Answ. 1. Since these souls were designed to be soon restored to their bodies, and the persons were to be raised to a mortal life again in a few days, it is probable they were kept just in the same state of immemorial consciousness, as the soul is in while the body is in the deepest sleep; and so were not immediately sent to heaven or hell, or determined to a state of sensible happiness or misery. Then when the person was raised to life again, there was no remembrance of the intermediate state, but all the consciousness of that day or two vanished and were forgotten for ever, as it is with us when we sleep soundly without dreaming.

Answ. 2. If those who were raised by Christ, or the Prophets, or the Apostles, were pious persons, they submitted by the will of God to a longer continuance in this world, amidst some difficulties and

sorrows, which submission would be abundantly recompenced hereafter. If they were not good persons, their renewed life on earth was a reprieve from punishment. So there was no injury done to any of them.

As for those who were 'raised at the resurrection of Christ,' and were 'seen by many persons in the holy city,' there is no doubt but they were raised to immortality, and ascended to heaven when Christ did, as part of his triumphant attendants, and went to dwell with him in the heavenly state.

Object. X. If the martyrs and confessors were to be partakers of the first resurrection in Rev. xx. 4, 5. would not this be a punishment instead of a blessing, to be called from the immediate presence of God and Christ and angels, to be re-united to bodies on earth and dwell here again with men? Therefore it seems more probable, that the souls of these holy martyrs had no such separate existence or enjoyment of happiness.

Answ. Perhaps neither that text nor any others in the Bible foretell the resurrection of any number of persons to an animal earthly life again in this world: Perhaps that prophecy means no more, than that the cause of Christ and religion, for which men were martyred and beheaded heretofore, shall rise again in the world, and the professors of it in that day shall be in flourishing circumstances for a thousand years, or a very long season: So that in prophetic language these words do not signify the same individual mar-

tyrs or confessors, but their successors in the same faith and practice.

Or if there should be any resurrection of good men to an animal life in this world, foretold by the prophets, and intended by the great and blessed God, I doubt not but they would be here so far separated from the wicked world where sins and sorrows reign, that it would be a gradual advance of their happiness beyond what they enjoyed before in the Separate State.

Object. XI. Though man is often said to be a compounded creature of soul and body, yet in Scripture he is represented as one being: It is the man that is born, that lives, that sleeps or wakes, and that rises from the dead. This is evident in many places of Scripture, where these things are spoken of; and it seems to be the law of our nature or being, that we should always act and live in such a state as souls united to bodies, and never in a state of separation.

Answ. Though there are several Scriptures which represent man as one being, viz. soul and body united, yet there are many other Scriptures which have been cited in the former parts of this essay, wherein the souls and the bodies of men are represented as two very distinct things: The one goes to the grave at death, and the other either into Abraham's bosom, or to a place of torment; either to dwell 'with God,' to 'be present with Christ the Lord,' and to become one of the spirits of the just made perfect, or to go to their own place as Judas did. Now those texts where man is represented as one being, may be ex-

plained with very great ease, considering man as made up of two distinct substances, viz. body and spirit united into one personal agent, as we have shewn before: But the several texts where the soul and body are so strongly and plainly distinguished, as has been before represented, there is no possible way of representing these Scriptures but by supposing a Separate State of existence for souls after the body is dead, which makes it necessary that this exposition should take place.

Object. XII. How comes death to be called so often in Scripture a *sleep*, if the soul wakes all the while?

Answ. Why is the repose of man every night called *sleep*, since the soul wakes, as appears by a thousand dreams? But as a sleeping man ceases to act in the businesses or affairs of this world, though the soul be not dead or unthinking, so death is called sleep, because during that state men are cut off from the businesses of this world, though the soul may think and act in another.

Object. XIII. The Scripture speaks often of the *general judgment* of mankind at the last great day of the resurrection, but it does not teach us the doctrine of a *particular judgment*, which the soul is supposed to pass under when every single man dies; why then should we invent such a supposition, or believe such a doctrine of a *particular judgment* in a Separate State?

Answ. It is evident in many Scriptures, as we have shewn before, that the souls of men after death are represented as enjoying pleasure or punishment in

the Separate State. The soul of Lazarus in heaven, the soul of Dives in hell, the soul of Paul as being 'present with the Lord, which is far better,' than dwelling in this flesh, or being present with this body, &c. therefore there must be a sort of judgment or sentence of determination past upon every such soul by the great God, whether it shall be happy or miserable: for it can never be supposed that happiness or misery should be given to such souls without the determination of God the Judge of all: And perhaps that text Heb. ix. 27. refers to it, "it is appointed unto men once to die, but after this the judgment:" i. e. immediately after it.

Or suppose that in the Separate State the pleasures or sorrows, which attend souls departing from the body, should be only such as are the necessary consequents of a life spent in the practice of vice or of virtue, of religion or ungodliness, without any formalities of standing before a judgment-seat, or a solemn sentence of absolution or condemnation: Yet the very entrance upon this state, whether it be of peace or of torment, must be supposed to signify, that the state of that soul is adjudged or determined by the great Governor of the world: And this is all that is necessarily meant by a *particular judgment* of each soul at death, whether it pass under the solemn formalities of a judgment and a tribunal or not.

Object. XIV. If the saints can be happy without a body, what need of a resurrection? Let the body be as refined, as active, as powerful and glorious as it can be, still it must certainly be a clog to the soul;

and this was the objection that the *heathen philosophers* made to the doctrine of the resurrection, which the Christians profess; for the philosophers told them, this resurrection, which they called their highest reward, was really a punishment.

Answ. The force of this objection has been quite taken away before, when it has been shewn that man, being a creature compounded of body and spirit, was designed for its highest happiness, and the perfection of its nature in this state of union, and not in a state of separation. And let it be observed, that when the body shall be raised from the grave, it shall not be such flesh and blood as we now wear, nor made up of such materials, as shall clog or obstruct the soul in any of its most vigorous and divine exercises; but it shall be a "spiritual body," 1 Cor. xv. 44. a body fitted to serve a holy and a glorified spirit in its actions and its enjoyments, and to render the spirit capable of some further excellencies, both of action and enjoyment, than it is naturally capable of without a body. What sort of qualities this new-raised body shall be endued with, in order to increase the excellency or the happiness of pious souls, will be, in a great measure, a mystery or a secret, till that blessed morning appears.

Object. XV. Is not our immortality in Scripture described as built upon the incorruptible state of our new-raised bodies? 1 Cor. xv. 53. "This corruptible must put on incorruption, and this mortal must put on immortality:" but the doctrine of the immor-

tality of the soul is not particularly found or taught in Scripture.

Answ. It is granted that the immortality of the *new raised body* is built on that incorruptible sort of materials of which it is to be formed, or which shall be mingled with it, or the incorruptible qualities which shall be given to it by God himself: But the soul is immortal in itself, whether with or without a body: And he that can read all those texts of Scripture which have been before made use of in this essay, wherein the existence of the spirit after the death of the body is so plainly expressed, and cannot find the 'immortality of the soul' in them, or the 'spirit's capacity of existence in a Separate State from the body,' must be left to his own sentiments to explain and verify the expressions of Christ and his Apostles some other way; or he must acknowledge that these expressions are somewhat uncautious and dangerous, since it is evident they lead thousands and ten thousands of wise and sober readers into this sentiment of the soul's immortality.

Whether the soul in its own nature be necessarily immortal, is a point of philosophy, and not to be sought for directly in Scripture: But whether the great God, the Governor of the world, has not appointed souls to exist in a Separate State of happiness or misery after the bodies are dead, seems to me to be so plainly determined in many of the Scriptures which have been cited, as leaves no sufficient reason to doubt of the truth of it.

To conclude, though I think the doctrine of the Separate State of souls to be of much importance in Christianity, and that the denial of it carries great inconveniencies, and weakens the motive to virtue and piety, by putting off all manner of rewards and punishments to such a distance as the general resurrection, yet I dare not contend for it as a matter of such absolute necessity, that a man cannot be a Christian without it. But this must be confessed, that they who deny this doctrine seem to have need of stronger inward zeal to guard them against temptation, and to keep their hearts always alive and watchful to God and religion, since their motives to strict piety and virtue are sensibly weakened, by renouncing all belief of this nearer and more immediate commencement of heaven and hell.

DISCOURSES

ON THE

WORLD TO COME.

DISCOURSE I.

THE END OF TIME.

REV. x. 5, 6. *And the angel which I saw stand upon the sea, and upon the earth, lifted up his hand to heaven, and sware by him that liveth for ever and ever,—that there should be time no longer.*

THIS is the oath and the solemn sentence of a mighty angel who came down from heaven, and by the description of him in the first verse, he seems to be the "angel of God's presence, in whom is the name of God," even our Lord Jesus Christ himself, who pronounced and sware that "Time should be no longer;" for all seasons and times are now put into his hand, together with the book of his Father's decrees, Rev. v. 7, 9. What special age or period of time in this world the prophecy refers to, may not be so easy to determine; but this is certain, that it may be happily applied to the period of every man's life; for whensoever the term of our continuance in this world is finished, 'our Time,' in the present circumstances and scenes that attend it, 'shall be no more:'

We shall be swept off the stage of this visible state into an unseen and eternal world: *Eternity* comes upon us at once, and all that we enjoy, all that we do, and all that we suffer in 'Time, shall be no longer.'

Let us stand still here, and consider in the *first* place what awful and important thoughts are contained in this sentence, what solemn ideas should arise to the view of mortal creatures when it shall be pronounced concerning each of them, that 'Time shall be no more.'

1. 'The Time of the recovery of our nature from its sinful and wretched state shall be no longer.' We come into this world fallen creatures, children of iniquity, and heirs of death; we have lost the 'image of God' who made us, and which our nature enjoyed in our first parents; and instead of it we are changed into the 'image of the devil' in the lusts of the mind, in pride and malice, in self-sufficiency and enmity to God; and we have put on also the 'image of the brute' in sinful appetites and sensualities, and in the lusts of the flesh; nor can we ever be made truly happy till the image of the blessed God be restored upon us, till we are made holy as he is holy, till we have a divine change past upon us, whereby we are created anew and reformed in heart and practice. And this life is the only time given us for this important change. If this life be finished before the image of God be restored to us, this image will never be restored; but we shall bear the likeness of devils for ever; and perhaps the image of the brute too at the resurrection of the body, and be further off from God

and all that is holy than ever we were here upon earth.

Of what infinite importance is it then to be frequently awakening ourselves at special seasons and periods of life to inquire, whether this image of God is begun to be renewed, whether we have this glorious change wrought in us, whether our desires and delights are fixed upon holy and heavenly things, instead of those sensual and earthly objects which draw away all our souls from God and heaven. Let it appear to us as a matter of utmost moment to seek after this change; let us pursue it with unwearied labours and strivings with our own hearts, and perpetual importunities at the throne of grace, lest the voice of him who swears that, 'there shall be Time no longer,' should seize us in some unexpected moment, and least he swear in his wrath concerning us, "let him that is unholy be unholy still, and let him that is filthy be filthy still."

2. When this sentence is pronounced concerning us, 'the season and the means of restoring us to the favour and love of God shall be no longer.' We are born 'children of wrath' as well as the sons and daughters of iniquity, Ephes. ii. 2. We have lost the original favour of our Maker and are banished from his love, and the superior blessings of his goodness; and yet, blessed be the Lord, that we are not at present for ever banished beyond all hope: This 'Time of life' is given us to seek the recovery of the love of God, by returning to him according to the gospel of his Son: Now is pardon and peace, now is grace

and salvation preached unto men, to sinful wretched men, who are at enmity with God and the objects of his high displeasure; now the voice of mercy calls to us, "This is the accepted time, this is the day of salvation," 2 Cor. vi. 2. "To-day if ye will hear his voice let not your hearts be hardened to refuse it:" Now the fountain of the blood of Christ is set open to wash our souls from the guilt of sin; now all the springs of his mercy are broken up in the ministrations of the gospel: Now 'God is in Christ reconciling sinners to himself,' and 'he has sent us,' his ministers, 'to intreat you in Christ's stead, be ye reconciled to God;' and we beseech you in his name, continue not one day, or one hour, longer in your enmity and rebellion, but be ye reconciled to God your Creator, and accept of his offered forgiveness and grace. 2 Cor. v. 20.

The moment is hastening upon us when this mighty angel, who manages the affairs of the kingdom of Providence, shall swear concerning every unbelieving and impenitent sinner, that the 'Time of offered mercy shall be no longer, the Time of pardon and grace and reconciliation shall be no more:' The sound of this mercy reaches not to the regions of the dead; those who die before they are reconciled, they die under the load of all their sins, and must perish for ever, without the least hope or glimpse of reconciling or forgiving grace.

3. At the term of this mortal life, 'the Time of prayer and repentance and service for God or man in this world shall be no longer.' Eccl. ix. 10. "There

is no work nor device, nor knowledge, nor wisdom, in the grave whither thou goest," whither we are all hastening. Let every sinful creature therefore ask himself, 'Have I never yet began to pray? Never began to call upon the mercy of God that made me? Never began to repent of all my crimes and follies? Nor begun in good earnest to do service for God, or to honour him amongst men?' Dreadful thought indeed! When it may be the next hour we may be put out of all capacity and opportunity to do it for ever! As soon as ever an impenitent sinner has the vail of death drawn over him, all his opportunities of this kind are for ever cut off: He that has never repented, never prayed, never honoured his God, shall never be able to pray or repent or do any thing for God or his honour through all the ages of his future immortality: Nor is there any promise made to returning or repenting sinners in the other world, whither we are hastening. "As the tree falls," when it is cut down, "so it lies," and it must for ever lie, 'pointing to the north or the south,' to hell or heaven, Eccles. xi. 3.

And indeed there is no true prayer, no sincere repentance can be exercised after this life; for the soul that has wasted away all its time given for repentance and prayer, is, at the moment of death, left under everlasting hardness of heart; and whatsoever enmity against God and godliness was found in the heart in this world is increased in the world to come, when all manner of softening means and mercies are ever at an end. This leads me to the next thought.

4. 'How wretched soever our state is at death, the day of hope is ended, and it returns no more.' Be our circumstances never so bad, yet we are not completely wretched while the time of hope remains. We are all by nature miserable by reason of sin, but it is only despair can perfect our misery. Therefore fallen angels are sealed up under misery because there is no door of hope opened for them. But in this life there is hope for the worst of sinful men: There is the word of grace and hope calling them in the gospel; there is the voice of divine mercy sounding in the sanctuary, and 'blessed are they that hear the joyful sound:' But if we turn the deaf ear to the voice of God and his Son, and to all the tender and compassionate intreaties of a dying Saviour, hope is hastening to its period; for this very angel will shortly swear, that this joyful sound shall be heard no longer.

He comes now to the door of our hearts, he sues there for admittance, 'Open unto me and receive me as your Saviour and your Lord, give me and my gospel free admission, and I will come in and bestow upon you the riches of my grace and all my salvation: Open your hearts to me with the holy desires and humble submission of penitence, and receive the blessings of righteousness, and pardon, and eternal life.' He now invites you to return to God with an acknowledgment and renunciation of every sin, and he offers to take you by the hand and introduce you into his Father's presence with comfort: This is a day of hope for the vilest and most hateful criminals; but if you continue to refuse, he will shortly swear

in his wrath, you shall never enter into his kingdom, you shall never taste of the provisions of his grace, you shall never be partakers of the blessings purchased with his blood, Heb. iii. 18. "I sware in my wrath," saith the Lord, "they shall not enter into my rest."

Oh the dreadful state of sinful creatures, who continue in such obstinacy, who waste away the means of grace and the seasons of hope, week after week, and month after month, till the day of grace and hope is for ever at an end with them! Hopeless creatures! Under the power and the plague of sin, under the wrath and curse of a God, under the eternal displeasure of Jesus who was once the minister of his Father's love; and they must abide under all this wretchedness through a long eternity, and in the land of everlasting despair. But I forbear that theme at present, and proceed.

5. At the moment of our death 'the Time of our preparation for the hour of judgment, and for the insurance of heaven and happiness shall be no longer.' Miserable creatures that are summoned to die thus unprepared! This life is the only time to prepare for dying, to get ready to stand before the Judge of the whole earth, and to secure our title to the heavenly blessedness. Let my heart inquire, 'Have I ever seriously begun to prepare for a dying hour, and to appear before the Judge of all? Have I ever concerned myself in good earnest to secure an interest in the heavenly inheritance, when this earthly tabernacle shall be dissolved? Have I ever made interest for the

favour of God and a share of the inheritance of the saints, by Jesus the great Mediator while he afforded life and time?' Death is daily and hourly hastening upon us: Death is the 'king of terrors,' and will fulfil all his name to every soul that is unprepared. It is a piece of wisdom then for every one of us, since we must die, to search and feel whether death has lost its sting or no: Whether it be taken away by the blood of Christ? Is this blood sprinkled on my conscience by the humble exercise of faith on a dying Saviour? Are the terrors of death removed, and am I prepared to meet it by the sanctifying influences of the blessed Spirit? Have I such an interest in the covenant of grace as takes away the sting of death, as turns the curse into a blessing, and changes the dark scenes of death into the commencement of a new and everlasting life? This is that preparation for dying for which our time of life was given us; and happy are those who are taught of God to make this use of it.

Judgment is making haste towards us; months and days of divine patience are flying swift away, and the last great day is just at hand: Then we must give an account of "all that has been done in the body whether it has been good or evil:" And what a dismal and distressing surprise will it be to have the Judge come upon us in a blaze of glory and terror, while we have no good account to give at his demand? And yet this is the very end and design of all our time, which is lengthened out to us on this side the grave, and of all the advantages that we have enjoyed in this life,

that we may be ready to render up our account with joy to the Judge of all the earth.

Heaven is not ours by birth and inheritance, as lands and houses on earth descend to us from our earthly parents. We as well as they are by nature unfit for heaven and children of wrath; but we may be born again, we may be born of God, and become heirs of the heavenly inheritance through Jesus Christ: We may be renewed into the temper and spirit of heaven; and this life is the only season that is given us for this important change: Shall we let our days and years pass away one after another in long succession, and continue the children of wrath still? Are we contented to go on this year as the last, without a title to heaven, without a divine temper, and without any preparation for the business or the blessedness of that happy world?

6. When this life comes to an end, 'the time of all our earthly comforts and amusements shall be no more.' We shall have none of these sensible things around us, to employ or entertain our eyes or our ears, to gratify our appetites, to sooth our passions, or to support our spirits in distress. All the infinite variety of cares, labours and joys, which surround us here, shall be no more; life, with all the busy scenes and the pleasing satisfactions of it dissolve and perish together: Have a care then that you do not make any of them your chief hope, for they are but the things of time, they are all short and dying enjoyments.

Under the various calamities of this life we find a variety of sensible reliefs, and our thoughts and souls are called away from their sorrows by present business, or diverted by present pleasures; but all these avocations and amusements will forsake us at once, when we drop this mortal tabernacle; we must enter alone into the world of spirits, and live without them there.

Whatsoever agonies or terrors, or huge distresses, we may meet with in that unknown region, we shall have none of these sensible enjoyments to soften and allay them, no drop of sweetness to mix with that bitter cup, no scenes of gaiety and merriment to relieve the gloom of that utter darkness, or to sooth the anguish of that eternal heart-ake. O take heed, my friends, that your souls do not live too much on any of the satisfactions of this life, that your affections be not set upon them in too high a degree, that you make them not your idols and your chief good, lest you be left helpless and miserable under everlasting disappointment, for they cannot follow you into the world of souls: They are the things of time, and they have no place in eternity. Read what caution the Apostle Paul gives us in our converse with the dearest comforts of life; 1 Cor. vii. 29. "The time is short;" and let those who have the largest affluence of temporal blessings, who have the nearest and kindest relatives, and the most endeared friendships, be mortified to them, and be, in some sense, 'as though they had them not,' for ye cannot possess them long. St. Peter joins in the same sort of ad-

vice, 1 Pet. iv. 7. "The end of all things is at hand, therefore be ye sober," be ye moderate in every enjoyment on earth, and prepare to part with them all, when the angel pronounces that 'Time shall be no longer:' His sentence puts an effectual period to every joy in this life, and to every hope that is not eternal.

Thus we have taken a brief survey, what are the solemn and awful thoughts relating to 'such mortal creatures in general,' which are contained in this voice or sentence of the angel, 'That Time shall be no longer.'

In the second place let us proceed further, and inquire a little 'what are those terrors which will attend sinners, impenitent sinners, at the end of time.'

1. A dreadful account must be given of all this lost and wasted time. When the Judge shall ascend his throne in the air, and all the sons and daughters of Adam are brought before him, the grand inquiry will be, 'What have you done with all the time of life in yonder world? You spent thirty or forty years there, or perhaps seventy or eighty, and I gave you this time with a thousand opportunities and means of grace and salvation; what have you done with them all? How many Sabbaths did I afford you? How many sermons have ye heard? How many seasons did I give you for prayer and retirement, and converse with God and your own souls? Did you improve time well? Did you pray? Did you converse with your souls and with God? Or did you

suffer time to slide away in a thousand impertinencies, and neglect the one thing necessary?'

2. 'A fruitless and bitter mourning for the waste and abuse of time' will be another consequence of your folly. Whatsoever satisfaction you may take now in passing time away merrily and without thinking, it must not pass away so for ever. If the approaches of death do not awaken you, yet judgment will do it. Your consciences will be worried with terrible reflections on your foolish conduct.

O could we but hear the complaints of the souls in hell, what multitudes of them would be found groaning out this dismal note, 'How hath my time been lost in vanity, and my soul is now lost for ever in distress: How might I have shone among the saints in heaven, had I wisely improved the time which was given me on earth, given me on purpose to prepare for death and heaven?' Then they will for ever curse themselves, and call themselves eternal fools, for hearkening to the temptations of flesh and sense, which wasted their time, and deprived them of eternal treasures.

3. Another of the terrors which will seize upon impenitent sinners at the end of time, will be 'endless despair of the recovery of lost time, and of those blessings whose hope is for ever lost with it.' There are blessings offered to sinful miserable men in time, which will never be offered in eternity, nor put within their reach for ever. The gospel hath no calls, no invitations, no encouragements, no promises for the dead, who have lost and wasted their time, and

are perished without hope. The region of sorrow, whither the Judge shall drive impenitent sinners, is a dark and desolate place, where light and hope can never come: But fruitless repentance, with horrors and agonies of soul, and doleful despair reign through that world, without one gleam of light or hope, or one moment of intermission. Then will despairing sinners gnaw their tongues for anguish of heart, and curse themselves with long execrations, and curse their fellow sinners, who assisted them to waste their time, and ruin their souls.

4. The last terror I shall mention which will attend sinners at the end of time, is an 'eternal suffering of all the painful and dismal consequences of lost and wasted time. Not one smile from the face of God for ever, not one glimpse of love or mercy in his countenance, not one word of grace from Jesus Christ who was once the chief messenger of the grace of God, not one favourable regard from all the holy saints and angels; but the fire and brimstone burn without end, "and the smoke of this their torment will ascend for ever and ever before the throne of God and the Lamb."

Who knows how keen and bitter will be the agonies of an awakened conscience, and the vengeance of a provoked God in that world of misery? How will you cry out, 'O what a wretch have I been to renounce all the advices of a compassionate father, when he would have persuaded me to improve the time of youth and health! Alas, I turned a deaf ear to his advice, and now time is lost, and my hopes of

mercy for ever perished. How have I treated with ridicule among my vain companions the compassionate and pious counsels of my aged parents who laboured for my salvation? How have I scorned the tender admonitions of a mother, and wasted that time in sinning and sensuality which should have been spent in prayer and devotion? And God turns a deaf ear to my cries now, and is regardless of all my groanings.' This sort of anguish of spirit with loud and cutting complaints would destroy life itself, and these inward terrors would sting their souls to death, if there could be any such thing as dying there. Such sighs and sobs and bitter agonies would break their hearts, and dissolve their being, if the heart could break, or the being could be dissolved: But immortality is their dreadful portion, immortality of sorrows to punish their wicked and wilful abuse of time, and that waste of the means of grace they were guilty of in their mortal state.

I proceed in the last place to consider what reflections may be made on this discourse, or what are some of the profitable lessons to be learnt from it.

Reflect. I. We may learn with great evidence 'the inestimable worth and value of time, and particularly to those who are not prepared for eternity.' Every hour you live is an hour longer given you to prepare for dying, and to save a soul. If you were but apprized of the worth of your own souls, you would better know the worth of days and hours, and of every passing moment, for they are given to secure your immortal interest, and save a soul from ever-

lasting misery. And you would be zealous and importunate in the prayer of Moses, the man of God, upon a meditation of the shortness of life, Psal. xc. 12. "So teach us to number our days as to apply our hearts to wisdom," i. e. So teach us to consider how few and uncertain our days are, that we may be truly wise in preparing for the end of them.

It is a matter of vast importance to be ever ready for the end of time, ready to hear this awful sentence confirmed with the oath of the glorious angel, that 'Time shall be no longer.' The terrors or the comforts of a dying bed depend upon it: The solemn and decisive voice of judgment depends upon it: The joys and the sorrows of a long eternity depend upon it: Go now, careless sinner, and in the view of such things as these, go and trifle away time as you have done before; time, that invaluable treasure: Go and venture the loss of your souls, and the hopes of heaven and your eternal happiness, in wasting away the remnant hours or moments of life: But remember the awful voice of the angel is hastening towards you, and the sound is just breaking in upon you, that 'Time shall be no longer.'

Reflect. II. 'A due sense of time hastening to its period will furnish us with perpetual new occasions of holy meditation.

Do I observe the declining day and the setting sun sinking into darkness: So declines the day of life, the hours of labour, and the season of grace: O may I finish my appointed work with honour, before the light is fled! May I improve the shining hours of

grace before the shadows of the evening overtake me, and my time of working is no more!

Do I see the moon gliding along through midnight, and fulfilling her stages in the dusky sky? This planet also is measuring out my life, and bringing the number of my months to their end. May I be prepared to take leave of the sun and moon, and bid adieu to these visible heavens and all the twinkling glories of them! These are all but the measurers of my time, and hasten me on towards eternity.

Am I walking in a garden and stand still to observe the slow motion of the shadow upon a dial there? It passes over the hour lines with an imperceptible progress, yet it will touch the last line of day light shortly: So my hours and my moments move onward with a silent pace; but they will arrive with certainty at the last limit, how heedless soever I am of their motion, and how thoughtless soever I may be of the improvement of time, or of the end of it.

Does a new year commence, and the first morning of it dawn upon me? Let me remember that the last year was finished, and gone over my head, in order to make way for the entrance of the present: I have one year the less to travel through this world, and to fulfil the various services of a travelling state: May my diligence in duty be doubled, since the number of my appointed years is diminished.

Do I find a new birth-day in my survey of the kalendar, the day wherein I entered upon the stage of mortality, and was born into this world of sins, frailties and sorrows, in order to my probation for a bet-

ter state? Blessed Lord, how much have I spent already of this mortal life, this season of my probation, and how little am I prepared for that happier world? How unready for my dying moment? I am hastening hourly to the end of the life of man which began at my nativity; am I yet born of God? Have I begun the life of a saint? Am I prepared for that awful day which shall determine the number of my months on earth? Am I fit to be born into the world of spirits through the strait gate of death? Am I renewed in all the powers of my nature, and made meet to enter into that unseen world, where there shall be no more of these revolutions of days and years, but one eternal day fills up all the space with divine pleasure, or one eternal night with long and deplorable distress and darkness?

When I see a friend expiring, or the corps of my neighbour conveyed to the grave, alas! Their months and minutes are all determined, and the seasons of their trial are finished for ever; they are gone to their eternal home, and the estate of their souls is fixed unchangeably: The angel that has sworn their 'time shall be no longer,' has concluded their hopes, or has finished their fears, and, according to the rules of righteous judgment, has decided their misery or happiness for a long immortality. Take this warning, O my soul, and think of thy own removal.

Are we standing in the church-yard, paying the last honours to the relicks of our friends? What a number of hillocks of death appear all round us? What are the tomb-stones, but memorials of the in-

habitants of that town, to inform us of the periods of all their lives, and to point out the day when it was said to each of them, 'your time shall be no longer.' O may I readily learn this important lesson, that my turn is hastening too; such a little hillock shall shortly arise for me in some unknown spot of ground, it shall cover this flesh and these bones of mine in darkness, and shall hide them from the light of the sun, and from the sight of man till the heavens be no more.

Perhaps some kind surviving friend may engrave my name with the number of my days, upon a plain funeral stone, without ornament and below envy: There shall my tomb stand among the rest as a fresh monument of the frailty of nature and the end of time. It is possible some friendly foot may now and then visit the place of my repose, and some tender eye may bedew the cold memorial with a tear: One or another of my old acquaintance may possibly attend there to learn the silent lecture of mortality from my grave stone, which my lips are now preaching aloud to the world: And if love and sorrow should reach so far, perhaps while his soul is melting in his eyelids, and his voice scarce finds an utterance, he will point with his finger, and shew his companion the month and the day of my decease. O that solemn, that awful day, which shall finish my appointed time on earth, and put a full period to all the designs of my heart, and all the labours of my tongue and pen!

Think, O my soul, that while friends or strangers are engaged on that spot, and reading the date of thy

departure hence, thou wilt be fixed under a decisive and unchangeable sentence, rejoicing in the rewards of time well-improved, or suffering the long sorrows which shall attend the abuse of it, in an unknown world of happiness or misery.

Reflect. III. We may learn from this discourse, the 'stupid folly and madness of those who are terribly afraid of the end of time whensoever they think of it, and yet they know not what to do with their time as it runs off daily and hourly.' They find their souls unready for death, and yet they live from year to year without any further preparation for dying: They waste away their hours of leisure in mere trifling, they lose their seasons of grace, their means and opportunities of salvation, in a thoughtless and shameful manner, as though they had no business to employ them in; they live as though they had nothing to do with all their time but to eat and drink, and be easy and merry. From the rising to the setting sun, you find them still in pursuit of impertinencies; they waste God's sacred time as well as their own, either in a lazy, indolent, and careless humour, or in following after vanity, sin and madness, while the end of time is hastening upon them.

What multitudes are there of the race of Adam, both in higher and lower ranks, who are ever complaining they want leisure; and when they have a release from business for one day, or one hour, they hardly know what to do with that idle day, nor how to lay out one of the hours of it for any valuable purpose? Those in higher station and richer circum-

stances, have most of their time at their own command and disposal: but by their actual disposal of it, you plainly see they know not what it is good for, nor what use to make of it; they are quite at a loss how to get rid of this tedious thing called Time, which lies daily as a burden on their hands. Indeed if their head ake, or their face grow pale, and a physician feel their pulse, or look wishfully on their countenance; and, especially, if he should shake his head, or tell them his fears that they will not hold out long, what surprise of soul, what agonies and terrors seize them on a sudden for fear of the end of time? For they are conscious how unfit they are for eternity: Yet when the pain vanishes and they feel health again, they are as much at a loss as ever what to do with the remnant of life.

O the painful and the unhappy ignorance of the sons and daughters of men, that are sent hither on a trial for eternity, and yet know not how to pass away time! they know not how to wear out life, and get soon enough to the end of the day: 'They doze their hours away, or saunter from place to place,' without any design or meaning: They enquire of every one they meet, what they shall do *to kill time*, (as the French phrase is,) because they cannot spend it fast enough; they are perpetually calling in the assistance of others to laugh, or sport, or trifle with them, and to help them off with this dead weight of time, while, at the same moment, if you do but mention the end of time, they are dreadfully afraid of coming near it. What folly and distraction is this?

What sottish inconsistency is found in the heart and practice of sinful men, Eccles. ix. 3. "The heart of the sons of men, is full of evil, madness is in their heart while they live, and after that they go down to the dead."

O that these loiterers would once consider that time loiters not; days and hours, months and years, loiter not; each of them flies away with swiftest wing, as fast as succession admits of, and bears them onward, to the goal of eternity. If they delay and linger among toys and shadows, time knows no delay; and they will one day learn by bitter experience what substantial, important, and eternal blessings they have lost by their criminal and shameful waste of time. The Apostle Peter assures them, 2 Pet. ii. 3. Though they slumber and sleep in a lethargy of sin, so that you cannot awaken them, yet 'their judgment lingereth not, and their damnation slumbereth not.' The awful moment is hasting upon them which shall teach them terribly the true value of time: Then they would give all the golden pleasures, and the riches and the grandeur of this world, to purchase one short day more, or one hour of time, wherein they might repent and return to God, and get within the reach of hope and salvation: But time and salvation and hope are all vanished, and fled, and gone out of their reach for ever.

Reflect. IV. Learn from such mediations as these, 'the rich mercy of God, and the grace of our Lord Jesus Christ, in giving us so long a warning, before he swears *that time shall be no more.*' Every stroke

of sickness is a warning-piece that life is coming to its period: every death amongst our friends and acquaintance, is another tender and painful admonition that our death also is at hand: The end of every week and every dawning Sabbath is another warning; every sermon we hear of the 'shortness of time,' and the 'uncertainty of life,' is a fresh intimation that the great angel will shortly pronounce a period upon all our time. How inexcusable shall we be if we turn the deaf ear to all these warnings? St. Peter advises us to "count the long-suffering of the Lord for salvation." 2 Pet. iii. 15. and to secure our eternal safety, and our escape from hell, during the season of his lengthened grace.

Alas! How long has Jesus, and his mercy, and his gospel, waited on you, before you began to think of the things of your everlasting peace? And if you are now solemnly awakened, yet how long has he waited on you with fresh admonitions, and with special providences, with mercies and judgments, with promises and invitations of grace, with threatenings and words of terror, and with the whispers and advices of his own Spirit, since you began to see your danger? And after all, have you yet sincerely repented of sin? Have you yet received the offered grace? Have you given up yourselves to the Lord and laid hold of his salvation? 2 Cor. vi. 2. "This is the accepted time, this is the day of salvation; To-day if ye will hear his voice harden not your hearts." Heb. iii. 7, 8, &c. It is never said through all the Bible, that 'to-morrow is the day of grace;' or 'to-

morrow is the time of acceptance:' It is the present hour only that is offered. Every day and every hour is a mercy of unknown importance to sinful men: It is a mercy, O sinners, that you awaked not this morning in hell, and that you were not fixed without remedy beyond the reach of hope and mercy.

Reflect. V. Learn from this discourse what 'a very useful practice it would be to set ourselves often before hand as at the end of time,' to imagine ourselves just under the sound of the voice of this mighty angel, or at the tribunal of Christ, and to call our souls to a solemn account in what manner we have past away all our leisure time hitherto: I mean, all that time which hath not been laid out in the necessities of the natural life for its support and its needful refreshment, or in the due and proper employments of the civil life: Both these are allowed and required by the God of nature and the God of providence who governs the world: But what hast thou done O man; O woman, what hast thou done with all the hours of leisure which might have been laid out on far better employments, and to far nobler purposes? Give me leave to enter into particulars a little, for generals do but seldom convince the mind, or awaken the conscience, or affect the heart.

1. Have you not 'slumbered or squandered' away too much time 'without any useful purpose or design' at all? How many are there, that when they have morning hours on their hands, can pass them off on their beds, and lose and forget time in 'a little more sleep and a little more slumber;' a few imper-

tinencies with breakfast and dressing wear out the morning without God. And how many afternoon and evening hours are worn away in such sauntering idleness as I have described, that when the night comes they cannot review one half hour's useful work, from the dawn of morning to the hour of rest. Time is gone and vanished, and as they knew not what to do with it while it was present, so now it is past, they know not what they have done with it: They keep no account of it, and are never prepared to come to a reckoning: But will the great Judge of all take this for answer to such a solemn inquiry?

2. Have you never laid out much more time than was needful in 'recreations and pleasures of sense?' Recreations are not unlawful, so far as they are necessary and proper to relieve the fatigue of the spirits, when they are tired with business or labour, and to prepare for new labours and new businesses; but have we not followed sports without measure and without due limitation? Hath not some of that very time been spent in them which should have been laid out in preparing for death and eternity, and in seeking things of far higher importance?

3. Have you not wasted too much time in your *frequent clubs*, and what you call *good company*, and in 'places of public resort.' Hath not the tavern, or the coffee-house, or the ale-house, seen and known you from hour to hour for a whole evening, and that sometimes before the trade or labours of the day should have been ended? And when your Bible and your closet, or the devotion of your family, have

sometimes called upon your conscience, have you not turned the deaf ear to them all?

4. Have not 'useless and impertinent visits' been made to no good purpose, or been prolonged beyond all necessity or improvement? When your conversation runs low even to the dregs, and both you and your friends have been at a loss what to say next, and knew not how to fill up the time, yet the visit must go on, and time must be wasted. Sometimes the wind and the weather, and twenty insignificancies, or (what is much worse) scandal of persons or families, have come into your relief, that there might not be too long a silence; but not one word of God or goodness could find room to enter in and relieve the dull hour. Is none of this time ever to be accounted for? And will it sound well in the ears of of the great Judge, 'We ran to these sorry topics, these slanderous and backbiting stories, because we could not tell what to talk of, and we knew not how spend our time.'

5. Have you not been guilty of 'frequent and even perpetual delays or neglects of your proper necessary business in the civil life, or in the solemn duties of religion, by busying yourselves in some other needless thing under this pretence, *it is time enough yet?*'

Have you learnt that important and eternal rule of prudence, 'never delay till to-morrow what may be done to-day; never put off till the next hour what may be done in this?' Have you not often experienced your own disappointment and folly by these delays? And yet have you ever so repented as to

learn to mend them? Solomon tells us, Eccles. iii. 1. "There is a time for every purpose, and every work, under the sun:" A proper and agreeable time for every lawful work of nature and life; and it is the business and care of a wise man to 'do proper work in proper time;' but when we have let slip the proper season, how often have we been utterly disappointed? Have we not sustained great inconveniencies? And sometimes it hath so happened that we could never do that work or business at all, because another proper season for it hath never offered? Time hath been no more. Felix put off his discourse with Paul about the "faith of Christ, and righteousness, and judgment to come, to a more convenient time," which probably never came, Acts xxiv. 25. And the word of God teaches us, that if we neglect our salvation in the present day of grace, the angel in my text is ready to swear, that 'Time shall be no longer.'

Here permit me to put in a short word to those who have lost much time already.

O my friends, begin now to do what in you lies to regain it, by double diligence in the matters of your salvation, lest the 'voice of the arch-angel' should finish your time of trial, and call you to judgment before you are prepared.

What time lies before you for this double improvement God only knows: The remnant of the measure of your days are with him, and every evening the number is diminished: Let not the rising sun upbraid you with continued negligence. Remem-

ber your former abuses of hours, and months, and years, in folly and sin, or at best in vanity and trifling: Let these thoughts of your past conduct lie with such an effectual weight on your hearts, as to keep you ever vigorous in present duty. Since you have been so lazy and loitering in your Christian race in time past, take larger steps daily, and stretch all the powers of your souls to hasten towards the crown and the prize. Hearken to the voice of God in his word, with stronger attention and zeal to profit: Pray to a long-suffering God with double fervency; cry aloud and give him no rest till your sinful soul is changed into penitence, and renewed to holiness, till you have some good evidences of your sincere love to God, and unfeigned faith in his son Jesus. Never be satisfied till you are come to a well-grounded hope through grace, that God is your friend, your reconciled Father; that when days and months are no more, you may enter into the region of everlasting light and peace.

But I proceed to the last general remark. 'Learn the unspeakable happiness of those who have improved time well, and who wait for the end of time with Christian hope.' They are not afraid, or at least they need not be afraid of the sentence, nor the oath of this mighty angel, when he lifts up his hand to heaven, and swears with a loud voice, 'There shall be time no more.'

O blessed creatures, who have so happily improved the time of life and day of grace, as to obtain the restoration of the image of God, in some degree, on

their souls, and to recover the favour of God through the gospel of Christ, for which end time was bestowed upon them: They have reviewed their follies with shame in the land of hope; they have mourned and repented of sin ere the season of repentance was past, and are become new creatures, and their lips and their lives declare the divine change. They have made preparation for death, for which purpose life and time were given. Happy souls indeed, who have so valued time as not to let it run off in trifles, but have obtained treasures more valuable than that time which is gone, even the riches of the covenant of grace, and the hopes of an eternal inheritance in glory.

Happy such souls indeed when time is no more with them! Their happiness begins when the duration of their mortal life is finished. Let us survey this their happiness in a few particulars.

The time of their 'darknesses and difficulties' is no longer: The time of painful ignorance and error is come to an end: You shall wander no more in mistake and folly: You shall behold all things in the light of God, and see him face to face, who is the original beauty and the eternal truth. You shall see him without vails and shadows, without the reflecting glass of his word and ordinances, which at best give us but a faint glimpse of him, either in his nature or wisdom, his power or goodness. You shall see him in himself and in his son Jesus, the brightest and fairest image of the Father, and 'shall know him as you are known.' 1 Cor. xiii. 10, 12.

There is no more time for 'temptation and danger:' when once you are got beyond the limits of this visible world, and all the enticing objects of flesh and sense, there shall be no more hazard of your salvation, no more doubting and distressing fears about your interest in your Father's love, or in the salvation of his beloved Son.

There is no more time nor place for 'sin to inhabit in you:' The lease of its habitation in your mortal body must end, when the body itself falls into the dust: you shall feel no more of its powerful and defiling operations either in heart or life for ever.

The time of 'conflict with your spiritual adversaries is no longer.' There is no more warfare betwixt the flesh and spirit, no more combat with the world and the devil, who, by a thousand ways have attempted to deceive you, and to bear you off from your heavenly hope. Your warfare is accomplished, your victory is complete, you are made overcomers through him that has loved you. Death is the last enemy to be overcome; the sting of it is already taken away, and you have now finished the conquest, and are assured of the crown. 1 Cor. xv. 56, 57.

The time of your 'distance and absence from God is no more:' The time of coldness and indifference, and the fearful danger of backslidings, is no more: You shall be made as 'pillars in the temple of your God, and shall go no more out:' He shall love you like a God, and kindle the flames of your love to so intense a degree, as is only known to angels and to the spirits of the just made perfect.

There is no more time for you to be vexed with the 'society of sinful creatures:' Your spirit within you shall be no more ruffled and disquieted with the teazing conversation of the wicked, nor shall you be interrupted in your holy and heavenly exercises by any of the enemies of God and his grace.

The time of your 'painful labours and sufferings is no more.' Rev. xiv. 13. "Blessed are the dead that die in the Lord, for they rest from all their labours" that carry toil or fatigue with them: 'There shall be no more' complaints nor groans, 'no sorrow or crying;' the springs of grief are for ever dried up, 'neither shall there be any more pain' in the flesh or the spirit. "God shall wipe away all tears from your eyes, and death shall be no more." Rev. xxi. 4.

"It is finished," said our blessed Lord on the cross: 'It is finished,' may every one of his followers say at the hour of death, and at the end of time: My sins and follies, my distresses and my sufferings, are finished for ever, and the mighty angel swears to it, that the *time* of those evils is *no longer*: They are vanished, and shall never return. O happy souls, who have been so wise to count the short and uncertain number of your days on earth, as to make an early provision for a removal to heaven. Blest are you above all the powers of present thought and language. Days, and months, and years, and all these short and painful periods of time, shall be swallowed up in a long and blissful eternity; the stream of time which has run between the banks of this mortal life, and

bore you along amidst many dangerous rocks of temptation, fear and sorrow, shall launch you out into the ocean of pleasures which have no period: Those felicities must be everlasting, for duration has no limit there, *Time*, with all its measures, *shall be no more*. Amen.

DISCOURSE II.

THE WATCHFUL CHRISTIAN DYING IN PEACE.

OCCASIONED

BY THE DECEASE OF MRS. SARAH ABNEY,

Daughter of the late Sir THOMAS ABNEY, Knt. &c.

Preached April 2, 1732.

Dedicated to the Lady ABNEY, *Mother of the deceased, and to Mrs.* MARY *and Mrs.* ELIZABETH ABNEY, *her two surviving Sisters.*

MADAM,

IF sorrows could be diminished in proportion to the multitude of those who share in them, the spring of your tears would have been drawn almost dry, and the tide of grief have sunk low, by being divided into a thousand streams. But though this cannot afford perfect relief to your Ladyship, yet it must be some consolation to have been blessed with a daughter, whose removal from our world could give occasion for so general a mourning.

I confess, Madam, the wound which was made by such a smarting stroke is not to be healed in a day or two, reason permits some risings of the softer and kinder passions in such a season; it shews at least that our hearts are not marble, and reveals the tender

ingredients that are moulded up in our frame; nor does religion permit us to be insensible when a God afflicts, though he doth it with the hand of a father and a friend. Nature and love are full of these sensibilities, and incline you to miss her presence in every place where she was wont to attend you, and where you rejoiced in her as one of your dearest blessings. She is taken away indeed from mortal sight, and to follow her remains to the grave, and to dwell there, gives but a dark and melancholy view, till the great rising-day. Faith may ken the distant prospect, and exult in the sight of that glorious futurity; yet I think there is also a nearer relief, Madam, to your sorrows. By the virtues which shone in her life, you may trace the ascent of her spirit to the world of immortality and joy. Could your Ladyship keep the eye of your soul directed thither, you would find it an effectual balm for a heart that bleeds at the painful remembrance of her death. What could your Ladyship have asked as a higher favour of heaven, than to have born and trained up a child for that glorious inheritance, and to have her secured of the possession beyond all possible fear or danger of losing it.

This, Madam, is your own divinest hope for yourself, and you are hastening on toward that blessed society as fast as days and hours give leave. When your thoughts descend to this lower world again, there are two living comforts near you of the same kind with what you have lost: May your Ladyship rejoice in them yet many years, and they in you! And when Jesus, who hath the keys of death and the invisible

state, shall appoint the hour for your ascent to heaven, may you leave them behind to bless the world with fair examples of virtue and piety among men, and a long train of services for the interest of their Redeemer.

If I were to say any thing, Young Ladies, to you in particular, it should be in the language of our Saviour, and his beloved Apostle, "Hold fast what you have till the Lord comes, that none may *deprive you* of your crown. Take heed to yourselves, that you lose not the things which you have wrought, but that ye receive a full reward." Go on and persevere as you have begun, in the path of true religion and happiness: And in this age of infidelity and degenerate life, be ye daily more established in the Christian faith and practice, in opposition to the smiles and frowns, and every snare of a vain delusive world. Let this one thought set a double guard upon you, that while your elder sister was with you, it was something easier to resist every temptation, when she had pronounced the first refusal: Her steadiness was a guard which you have now lost, but you have an Almighty God in covenant on your side, and the "grace of our Lord Jesus is sufficient for you,"

To his care, My Lady, I commend yourself, and your whole family, with affectionate petitions: And am,

MADAM,

Your Ladyship's most obliged
and faithful Servant,

I. WATTS.

London, April 28, 1732.

THE

WATCHFUL CHRISTIAN DYING IN PEACE.

A FUNERAL SERMON, &c.

IT is an awful providence which hath lately removed from among us a young person well known to most of you, whose agreeable temper and conduct had gained the esteem of all her acquaintance, whose constitution of body, together with the furniture of her mind, and circumstances in the world, concurred to promise many future years of life and usefulness. But all that is born of the race of man is frail and mortal, and all that is done by the hand of God is wise and holy. We mourn, and we submit in silence. Yet the providence hath a voice in it, and the friends of the deceased are very solicitous that such an unexpected and instructive appearance of death, might be religiously improved to the benefit of the living. For this end I am desired to entertain you at present with some meditations on those words of our Saviour, which you read in

LUKE xii. 37.

Blessed are these servants, whom the Lord, when he cometh, shall find watching.

VARIOUS and well chosen are those parables whereby our Saviour gave warning to his disciples,

that when he was departed from this world they should ever be upon their guard, and always in a readiness to receive him at his return: Because he would come on a sudden, and "in such an hour as they thought not," to demand an account of their behaviour, and to distribute his recompences according to their works. There are two of these parables in this chapter: But to enter into a detail of all the particular metaphors which relate to this one, whence I have borrowed my text, would be too tedious here, and would spend too much of the present hour. Without any longer preface therefore, I shall apply myself to improve the words to our spiritual profit in the following method.

I. I shall enquire what is meant by the 'coming of Christ' in the text, and how it may be properly applied to our present purpose, or the 'hour of death.'

II. I shall consider what is implied in the *watchfulness* which our Saviour recommends.

III. I propose some considerations which will discover the 'blessedness of the watchful soul' in a dying hour.

IV. I shall add some *practical remarks*.

First, Let us enquire what is meant by the 'coming of Christ' in my text.

The 'coming of Christ,' in some of these parables, may have reference to his speedy appearance in the course of his providence in that very age, to judge

and punish the Jewish nation, to destroy their city, and put an end to their church and state, for their many heinous iniquities, and the most provoking crime of rejecting and crucifying the Son of God. But these words, in their supreme and most important sense, always point to the 'glorious appearance of Christ at the last day,' when he shall come to shut up all the scenes of this frail life, to put an end to the present world, to finish all the works of this mortal state, and to decide and determine the eternal states of all mankind by the general judgment.

Yet 'Christ comes' to each of us in 'the hour of death' also, for 'he hath the keys of death and of hell,' or of the invisible world, Rev. i. 18. It is he who appoints the very moment when the soul shall be dismissed from this flesh, he opens the doors of the grave for the dying body; and he is Lord of the world of spirits, and lets in new inhabitants every minute into those unseen regions of immortal sorrow, or immortal peace.

And as Christ may be said to 'come to us' by the message or 'summons of death,' so the many solemn writings and commands of *watchfulness*, which attend these parables of Christ, have been usually, and with good reason, applied to the 'hour of death' also, for then the Lord comes 'to shut up the scene of' each of our *lives*, our 'works are then finished,' our 'last day is come,' and the 'world is then at an end' with us.

Let it be observed also, that there is a further parallel between the day of the 'general judgment,' and

that of 'our own death:' The one will as certainly come as the other, but the time when Christ will come in either of these senses, is unknown to us and uncertain: And it is this, which renders the duty of perpetual watchfulness so necessary to all men. The parable assures us, that our Lord will certainly come, but whether at the 'second or third watch,' whether at 'midnight, or at cock-crowing, or near the morning,' this is all uncertainty; yet whensoever he comes, he expects we should 'have our loins girded,' like servants fit for business, 'and our lamps burning,' to attend him at the door, and that we 'be ready to receive him as soon as he knocks.'

Were the appointed hour of judgment, or of death, made known to us for months or years before-hand, we should be ready to think *constant watchfulness*, a very needless thing. Mankind would persuade themselves to indulge their foolish and sinful slumbers, and only take care to rub their eyes a little, and bestir themselves an hour or two before this awful event: But it is the suddenness and uncertainty of the coming of Christ to all mankind, for either of these purposes, that extends the charge of watchfulness to all men as well as to the Apostles, Mark xiii. 37. and that calls upon us aloud to keep our souls ever awake, 'lest (as our Lord there expresses it,) coming suddenly he should find us sleeping.' And remember this, that if we are unprepared to meet the Lord at death, we can never be ready when he comes to judgment; peace and blessedness attend the watchful Christian, whensoever his Lord cometh. "Bless-

ed is that servant, whom, when his Lord comes, he shall find watching." This leads me to the second general head.

Secondly, What is implied in *watchfulness?*

Answ. In general, it is opposed to *sleeping*, as I have already hinted, in Mark xiii. 35, 36. And in the language of Scripture, as well as in common speech, *sleep* and *slumbering*, denote an unpreparedness to receive whatever comes, for this is the case with those who are asleep: On the other hand, *watchfulness* is a preparation and readiness for every event, and so it is expressed in some of these parables, ver. 40. "Be ye therefore ready." But to enter into a few particulars.

1. There is a "sleep of death," Psal. xiii. 3. Spiritual death as well as natural, is sometimes called *a sleep*. Such is the case of a soul "dead in trespasses and sins," Eph. v. 14. compared with ii. 1. "Awake thou that sleepest and arise from the dead, and Christ shall give thee light."

Watchfulness therefore implies *life*, a principle of spiritual life in the soul: Surely those who are dead in sins are not prepared to receive their Lord: He is a perfect stranger to them, they know him not, they love him not, they obey him not; and a terrible stranger he will be, if he comes upon them before they are awake. But those who are awakened by divine grace into a spiritual life, have seen something of "the glory of God in the face of Jesus Christ," they are acquainted with their Lord, they love him, and have some degree of preparation to meet their

Saviour when he summons them to leave this world. This is therefore a matter of highest consequence, that we awake from a state of sin and death, that we be made alive to God, begin the Christian life, and set upon religion in good earnest, according to the rules of the gospel, before Christ call us away. It is only this divine life begun in us, that can secure us from eternal death; though even Christians may be found slumbering in other respects, and expose themselves to painful evils, if that hour surprise them at unawares.

2. There is 'a sleep of indolence and thoughtlessness:' When a man is insensible of his own circumstances, and too careless of the things which most concern him, we say, 'the man is asleep.' Such a sleep seems to be upon the church of Israel, Isa. xxix. 10. "a spirit of deep sleep," when the law which contained the great things of God, and their salvation, was to them 'as a sealed book,' they read it not, their eyes were closed, their spiritual senses were bound up. Many a Christian who hath been raised from a death in sin, has been seized with this criminal slumber, and has had the image of death come again upon him: He has grown too careless and unconcerned about his most important and eternal affairs; and in this temper he hardly knows what his state is toward God, nor keeps up a lively sense or notice of divine and eternal things upon his spirit.

Watchfulness in opposition to this *sleep*, implies a holy solicitude and diligence, to know our own spiritual state; a consciousness of what we are; a keep-

ing all the spiritual senses in proper exercise, and maintaining a lively perception of divine things. It implies an acute, painful sense of indwelling sin, and the irregular propensities of the heart, a delightful relish of heavenly objects, frequent thoughts of death and eternity, constant waiting for those awful events, with a quick apprehension and resentment of all things, that help or hinder the spiritual life. This is the character of a wakeful Christian, and such an one as is ready to receive his returning Lord.

3. There is a 'sleep of security and foolish peace,' when a person is not apprehensive of imminent danger, and is much unguarded against it. Such was the sleep of Jonah in the storm, of Sampson on the lap of Delilah, when the Philistines were upon him, and of the disciples when Judas and the band of soldiers were just ready to seize their Master. This is the case of many a slumbering Christian; he is not upon his guard against his inward lusts and passions, nor against those outward temptations and perils to which he is continually exposed, while he dwells in flesh and blood.

Watchfulness in this respect is, when a Christian hath his eyes open, and turns them round on every side to foresee approaching evil, and prevent it; when he is prepared for every assault of every adversary, whether sin or the world, whether death or the devil; he hath his spiritual armour girt upon him, and is ready for the combat. He is every hour guarded against the powers of the flesh, and watching against its allurements and attractions, lest he be de-

filed thereby, and unfit to meet his returning Lord: He is daily loosening his heart from all sensual attachments, and weaning himself from the world and creatures, because he knows he must quickly take his long farewel, and part with them all, at the call and appointment of his great Master. He is like a centinel upon his watch-tower, ever awake, because dangers stand thick around him.

4. There is a 'sleep of sloth and inactivity,' Prov. xix. 15. "Slothfulness casts into a deep sleep." 'A little more sleep, a little more slumber,' saith the lazy Christian, who 'turns upon his bed, as the door upon its hinges,' and makes no progress or advance in his way to heaven. We are sleepy Christians when we do little for God, or our own souls, in comparison of the vast work, and important varieties of duty that lie upon us: When our zeal is cold, and our efforts of service slight and feeble: When the light of grace shines so dim, and the spark of holiness is so covered with ashes, that it is hard to say, whether it burn or no. As in natural things, so in spiritual, it is a difficult matter sometimes to distinguish between a dead man, and a lethargic sleeper.

Watchfulness in opposition to this slumber, is a lively and vigorous exercise of every grace, and a diligent attendance on every duty, both toward God and man, a constant converse with heaven by daily devotion, an active zeal for God in the world, a steady faith in the promises, a joyful hope of heavenly blessedness, a longing expectation of the returning Saviour, which makes the soul stretch out the wings of

desire and joy, as though it were going forth to meet him. This is the meaning of the Apostle Peter's expression, 2 Pet. iii. 12. "Looking for, and hastening to the coming of the day of God."

Put all these things together now, and they make up the character of a 'watchful Christian:' He is awake from the sleep of death, and made spiritually alive; he hath the work of vital religion begun in his heart.

He is awake from the sleep of 'thoughtlessness and indolence; he is solicitous to know his own state, and hath good hope through grace; he lives in the view of heavenly things, and keeps his eye open to future and eternal glories.

He is awake from the sleep of *security*, he is upon his guard against every danger, and ready to receive every alarm.

He is awake from the sleep of *slothfulness*, and is active in the pursuit of the glory of his God, and his own eternal interest, and still 'pressing toward the mark to obtain the prize.' This is the soul that is ready to meet a returning Saviour, and to receive his Lord when he comes, either at the hour of death, or to the general judgment.

Thirdly, Let me propose some special considerations which discover 'the blessedness of the watchful Christian at the hour of death.

1. *Consid.* That moment dispossesses us of every enjoyment of flesh and blood, and divides us from the commerce of this visible world; but 'the wakeful Christian is happy, for he is ready to be thus divided

and dispossessed.' Death breaks the band at once between us, and all the sensible things round about us, by dissolving the frame of this body, which had united us to them; and the watchful saint is content to have that bond broken, these unions dissolved. His heart and soul are not torn away, from the dear delights of this mortal state with that pain, anguish and horror, that attends the sinner when death summons him off the stage, and divides him from his fleshly idols. The Christian hath been untying his heart by degrees from the dearest delights of sense, and disengaging it from all that is not immortal: With holy pleasure he can bid farewel to sun, moon, and stars, and to all things which their light can shew him, for he is going to a world where the Sun of righteousness ever shines in unclouded glory, and discovers such sights, as are infinitely superior to all that the eyes of flesh can behold; he can part with friends and kindred with a composed spirit, for he is going to meet better friends and diviner kindred, as we shall shew immediately: He can leave his dying flesh behind him, and commit it to the dust, in joyful hope of the great rising-day, and he hath a better mansion at present provided for him on high in his Father's house, while he lives far separate from all earthly dwellings, 2 Cor. v. 1. "We know that if this earthly house of our tabernacle be dissolved, we have a building of God not made with hands eternal in the heavens."

2. *Consid.* The moment of death finishes our state of trial, and fixes us unchangeably in the state of sin

or holiness, in which we are then found; and 'blessed is the watchful Christian, for he is prepared to have his trial thus ended, and his state thus fixed and made unchangeable.' "As the tree falls, so it lies." Eccles. xi. 10. "whether to the north, or the south:" As the soul parts from the body, so it remains, whether fitted for heaven or hell. It is therefore a matter of the last importance to be prepared and ready for such an eternal sentence, and unchangeable determination. Were any of us to be surprised some moment this day, and forced to continue all our lives, in that very posture of body, in which we are then found, should we not be awake, and keep ourselves in the most natural and easy gestures all that day, lest we be seized at once, and fixed in some distorted, painful, and uneasy situation, all our months and years to come? Or if we were to be bound down to one single thought, or passion, all the remnant of our life, in which we were found in any uncertain minute in this hour, should we not watch with utmost care, and guard against every unpleasing thought, and every fretful and vexing passion, lest it should be fixed upon us till we die?

Now this is the case at death: The Almighty voice of God then pronounces, "he that is unclean and unholy must for ever be unholy and unclean, but he that is righteous let him be righteous still, and he that is holy shall be for ever holy." Rev. xxii. 11. I will not precisely determine that this is the sense of that text, yet since the Apostle speaks there concerning the coming of Christ, it may be very appli-

cable to the present case. Now, how dreadful soever this thought is to a guilty sinful creature, it is no terror to a wakeful Christian: He is ready to have these words pronounced from heaven, for they will establish him in eternal holiness and eternal peace: He hath endeavoured to secure to himself an interest in the love of God, through the faith and love of Jesus the blessed Mediator, and at death he is fixed for ever in their love. He hath loved God in time, and in this visible world, and there is nothing in all the unseen worlds, nothing through all the ages of eternity, shall ever separate him from the love of God in Christ Jesus. The moment of death hath fixed him for ever a holy and beloved soul, beyond the power of creatures to change his temper, or his state. This is the blessedness of the watchful Christian.

3. *Consid.* Death sets us in a more immediate and sensible manner in the presence of God, a glorious and holy God, God the Judge of all; and 'blessed is the watchful Christian, for he is willing to stand before this God, to be brought into his presence:' This is what he hath longed and prayed for, to be for ever with God. It is the blessedness that he hath sought with incessant labours and tears, with holy diligence, and daily devotion, and blessed is the "pure in heart," who hath watched against the pollutions of the world, "for he shall see God," Matth. v. 8.

It is certain, that when the soul departs from the body, "it returns to God who gave it," Eccles. xii.

7. And probably to God as a Judge too, Heb. ix. 27. "After death judgment." There is some sort of determination of the state of each single person at death, before the great and general judgment-day, because that day is appointed rather for the public vindication of the equity of God in his distribution of rewards and punishments, and is particularly put into the hands of our Lord Jesus: Now, since the separate soul returns to God who gave it, it is of vast importance that we be then prepared to come before him.

Some of us here would be mightily afraid of appearing before a prince, or a great and honourable person in an undress; but for our souls in a naked state, or in a garment of sinful pollution, to be surprised by the great and holy God, to be set on a sudden in his presence, what terror is contained in this thought! Now the 'watchful Christian hath this blessedness,' that he is washed from his defilements in the blood of the Lamb, "he is clothed with the robe of righteousness, and the garments of salvation." Isa. lxi. 10. He is prepared to appear before a God of infinite holiness without terror, for he is made like him, he bears his image, he appears as one of his children, and he is not afraid to see his Father.

However some commentators may confine and impoverish the sense of David in the end of the seventeenth Psalm, yet I am persuaded the Spirit of God in him designed to express his faith and joy, either at the hour of death, or in the morning of the resur-

rection, "I shall behold thy face in righteousness, I shall be satisfied when I awake with thy likeness:" When the Psalmist had described what were the satisfactions of the men of this world in death, ver. 14. viz. that they had filled their houses with children, and leave their substance or riches to them, he then declares, what was his support and hope in his dying hour, As for me, saith he, I have other views: I am not afraid, O my God, to appear before thee in the other world, for I shall see thy face, not as a criminal, but as a person approved and accepted, and righteous in thy sight: I shall awake from this world of dreams and shadows into thy complete image and perfect holiness; or, I shall awake from the dust of death, and shall be fully satisfied; and rejoice to find myself made so like my God, and to dwell for ever in his presence.

4. *Consid.* It is the Lord Jesus Christ that lets the soul out of the body, for he 'hath the keys of death, and of the unseen world,' and 'blessed is the watchful Christian, who waits for the coming of his Lord, for he can meet him gladly, when fulfilling this part of his glorious office.' He shall be introduced by him into the presence of God his Father, and shall receive most condescending instances of mercy from Christ himself. See the text, Luke xii. 36, 37. "Be ye yourselves like men that wait for the Lord, that when he cometh and knocketh, ye may open to him immediately. Blessed are those servants, whom the Lord, when he cometh, shall find watching: Verily I say to you, he shall gird himself, and make

them sit down to meat, and come forth and serve them." He shall condescend, as it were, even below the office of a steward, he shall bring out the heavenly provisions of his Father's house, and make them sit down in his kingdom, and give them divine refreshments after their labours; he shall 'feed them' as a shepherd, shall 'lead them to living fountains of waters,' and afford them his presence for ever.

The watchful Christian is blessed indeed, when he shall be 'absent from the body, and be at once present with the Lord,' 2 Cor. v. 8. The Lord Jesus whom he hath seen by faith in his gospel, whose voice he hath heard in his word, and obeyed it; Jesus, whom he hath touched and tasted in the appointed emblems of his supper on earth, in whom he hath believed through the word of grace, and whom he hath loved before he saw him, shall now receive him into his presence, and the disciple shall rejoice for ever to meet his Lord, with joy unspeakable and full of glory.

5. *Consid.* At the hour of death we are sent at once into an invisible world; we shall find ourselves in the midst of holy or of unclean spirits; borne away at once into an unknown region, and into the midst of unknown inhabitants, the nations of the saved, or the crouds of damned souls; 'and blessed is the watchful Christian, for he is ready to enter into the unseen regions:' He knows he shall not be placed among those whose company and whose character he never loved here on earth; 'his soul shall not be gathered with sinners,' nor his dwelling be 'with the

workers of iniquity,' but with the 'saints, the excellent in the earth, in whom was all his delight.' Every one when dismissed from the prison of this body, must go as the Apostles did, when released from the prison at Jerusalem, 'must go to their own company,' Acts iv. 23. Judas the traitor 'went to his own place,' Acts i. 25. And the watchful Christian will be disposed among 'spirits of the just made perfect,' he will find himself in that blessed society, at his dismission from flesh and blood. Read and see what a glorious society it is, Heb. xii. 22, 23, "To the innumerable company of angels, the general assembly and church of the first-born, who are written in heaven, to God the Judge of all, and to the spirits of just men made perfect, and Jesus the Mediator of the new covenant." The Apostle says, 'we are come to them' already, that is, by the covenant of grace, as administered under the gospel; we are brought into a blessed union with them, in spirit, and in temper, even in this life; we are members of the same body, we are united to the same head, and made parts of the same household, though we are not yet brought home: But at death we are actually present with them, and dwell and converse among them with holy familiarity, as citizens of the same heavenly Jerusalem, as parts of the same sacred family, and at home, as children of the same God, and in their Father's house. The watchful Christian is at once carried into the midst of the blessed world by ministering angels, the world where Abraham,

Isaac, and Jacob dwell, and made a speedy partaker of their blessedness, Luke xvi. 22.

6. *Consid.* Death brings with it a most amazing and inconceivable change of all our present circumstances and thoughts, our actions and pursuits, our sensations and enjoyments; I mean all those that relate to this life only, such as eating, drinking, buying, selling, &c. it dislodges us from these bodies, and thereby finishes all those affections, concerns and troubles, which belong to the body, and sends us into another sort of world, whose affairs and concerns are such only, as belong to spirits, whether sinful or holy: A most delightful, or a most dreadful change! A world of unknown sorrows, or unknown happiness! Luke xxiii. 43. "This day shalt thou be with me in paradise." Luke xvi. 22. "The rich man died, and in hell he lift up his eyes." And indeed the change is so vast, that, comparatively speaking, we know not what sorrow, or happiness is, till this day comes. Now it is a very foolish and dangerous thing at best, to pass into such an extreme change of states, infinitely worse, or infinitely better, while we are asleep and at all uncertainties: What if it should be the miserable state, and we should awake in hell? But 'the watchful Christian is blessed, for he is ready for this amazing change.' He hath long lived upon it by faith and hope, though he knows not so well what the particular enjoyments of heaven are; and he is well satisfied that he is prepared for that happy world by God himself. 2 Cor. v. 5. "He that hath wrought us for the self-same

thing is God:" He is well pleased to have his faith changed into sight, and his hope into fruition: He hath been long pained and burdened in this sinful world, with the vain trifles, the poor low cares and amusements of it; the sins and sorrows and temptations that surround him in it, give him continual disquietudes, and he hath been training up in the school of Christ, by devotion and good works for those higher services of heaven. Since he can trust the promises of the gospel, and has had some small foretaste of these pleasures, he knows that the actions and employments, the businesses and joys of the upper world, are incomparably superior to any thing here on earth, and free from all the uneasy and defiling circumstances of this life. He is awake to receive this change: He rejoices in his removal from world to world: His vital and active powers are ready for the business of paradise, and he opens his heart to take in the joy.

7. *Consid.* Death makes its approaches oftentimes, and seizes us in such a manner as to give no room for prayers or repentance, then 'the blessedness of the watchful soul appears, that if he is carried out of the world and time in such a surprising way, he is safe for eternity.'

Sometimes the messenger of death stops all our thoughts and actions at once by a lethargic stroke, or confounds them all, by the delirious rovings of a fever; the light of reason is eclipsed and darkened, the powers of the mind are all obstructed, or the languishings of nature have so enfeebled them, that ei-

ther we cannot exercise them to any spiritual purposes, or we are forbid to do it, for fear of counterworking the physician, increasing the malady, and hastening our death. Thus we are not capable of making any new preparation, for the important work of dying; we can make use of none of the means of grace, nor do any thing more to secure an interest in the love of God, the salvation of Christ, and the blessings of heaven.

This is a very dismal thought indeed. But the watchful Christian hath this blessedness, that he is fit to receive the sentence of death in any form; nor lethargies, nor deliriums, nor languors of nature, can destroy the seed of grace and religion in the heart, which were sown there in the days of health; nor can any of the formidable attendants of death, cancel his former transactions with God and Christ, about his immortal concerns. That great and momentous work was done before death appeared, or any of its attendants. He was not so unwise, as to leave matters of infinite importance at that dreadful hazard: He is not now to begin to seek after a lost God, nor to begin his repentance for past sins: He is not now a stranger at the throne of grace, nor beginning to learn to pray: He is not now commencing his acquaintance with Jesus Christ his Saviour, in the midst of a tumult and hurry of thoughts and fears, nor are the works of faith, and love, and holiness, to be now begun. Dreadful work indeed, and infinitely hazardous! To begin to be convinced of sin on the borders of death, and to make our first enquiries af-

ter God and heaven, upon the very brink of hell! To begin to ask for pardon, when we can live in sin no longer; to cry out, *Jesus, save me*, when the waves of the wrath of God, are breaking in upon the drowning soul! Hopeless condition and extreme wretchedness! To have all the hard work of conversion to go through, under the sinkings of feeble nature, and to begin the exercises of virtue and godliness, under the wild disorders of reason! What a madness is it, to leave our infinite concerns at such a horrible uncertainty!

But these are not thy circumstances, oh wakeful Christian: Nor was this the case of our young departed friend, though her distemper soon discomposed her reasoning powers, and gave her very little opportunity to make a present preparation for dying. But she had heard the voice of Christ in his gospel betimes, and awoke to righteousness at his call, that she might be always ready for his summons in death. Religion was her early care, a fear to offend God, possessed and governed her thoughts and actions from her childhood, and heavenly things were her youthful choice. She had appeared for some years, in the public profession of Christianity, and maintained the practice of godliness in the church, and the world; but it began much more early in secret. Her beloved closet, and her retiring hours, were silent witnesses of her daily converse with God, and her Saviour: There she devoted her soul to her Creator betimes, according to the encouragements and rules of the gospel of Christ, and there she found peace

and salvation. It was there she made a conscientious recollection of the sermons she heard in public, from her tender years, and left behind her these fruits of her memory, and her pen to attest, what improvements she gained in knowledge, by the ministrations of the word; and her cabinet has now discovered to us, another set of memoirs, wherein she continually observed what advances she might make in real piety by those weekly seasons of grace.

It was under these influences she maintained a most dutiful and affectionate behaviour to her honoured parents, and with filial fondness mingled with esteem, submission and reverence, paid her constant regards to the lady her mother, in her widowed estate. It was by the united principles of grace and nature, she lived with her younger sisters in uncommon harmony and friendship, as though one heart and soul animated them all. It was under these influences she ever stood upon her guard, amongst all the innocent freedoms of life, and though she did not immure herself, in the walls of a mother's house, but indulged a just curiosity to learn some of the forms of the world, the magnificence of courts, and the grandeurs of life, yet she knew how far to appear among them, and when to retire. Nor did she forbid herself all the polite diversions of youth, agreeable to her rank; nor did reason or religion, or her superior relatives forbid her; yet she was still awake to secure all that belongs to honour and virtue, nor did she use to venture to the utmost bounds, of what

sobriety and religion might allow. Danger of guilt stands near the extreme limits of innocence.

Shall I let this paper inform the world, with what friendly decency, she treated her young companions and acquaintance, how far from indulging the modish liberties of scandal on the absent, how much she hated those scornful and derisive airs, which persons on higher ground, too often assume toward those who are seated in the inferior ranks of life? Is it proper I should say, how much her behaviour won upon the esteem of all that knew her, though I could appeal to the general sorrow at her death, to confirm the truth of it? But who can forbear on this occasion, to take notice, how far she acquired that lovely character in her narrow and private sphere, which seems almost to have been derived to her by inheritance, from her honoured father, deceased, who had the tears of his country long dropping upon his tomb, and whose memory yet lives in a thousand hearts?

Such a conversation, and such a character, made up of piety and virtue, were prepared for the attacks of a fever, with malignant and mortal symptoms. Slow and unsuspected were the advances of the disease, till the powers of reason began to falter and retire, till the heralds of death had made their appearance, and spread on her bosom, their purple ensigns. When these disorders began, her lucid intervals were longer, and while she thought no person was near, she could address herself to God, and say, how often she had given herself to him; she hoped she had done it sincerely, and found acceptance with him,

and trusted that she was not deceived. The gleams of reason that broke in between the clouds, gave her light enough to discern her own evidences of piety, and refresh her hope. Then she repeated some of the last verses of the 139th Psalm in metre, viz.

"Lord, search my soul, try every thought:
Tho' my own heart accuse me not,
Of walking in a false disguise,
I beg the trial of thine eyes.

Doth secret mischief lurk within?
Do I indulge some unknown sin!
O turn my feet whene'er I stray,
And lead me in thy perfect way."

She was frequent and importunate in her requests for the Psalm-book, that she might read that Psalm, or at least have it read to her throughout; and it was with some difficulty, we persuaded her to be composed in silence; thus sincerely willing was she, that God might search and try her heart, still hoping well concerning her spiritual state, yet still solicitous about the assurance of her own sincerity, in her former transactions with heaven.

The next day among the roving of her thoughts, she rehearsed all those verses of the 17th Psalm, which are paraphrased in the same book, with very little faltering in a line or two:

"Lord I am thine; but thou wilt prove
My faith, my patience, and my love," &c.

The traces of her thoughts under this confusion of animal nature, retained something in them divine and heavenly.

O blessed situation of soul, when we stand prepared for death, though it come with the formidable retinue of a disordered brain, and clouded reason! It would be too long at present to represent to you the 'sad consequences of being found asleep when Christ comes to call us away from this world,' I shall therefore only make these three reflections.

Reflect. 1. 'None can begin too early to awake to righteousness, and prepare for the call of Christ, since no one is too young to be sent for by his messenger of death.' I do not here speak of the state of infancy, when persons can hardly be said to be in a personal state of trial: But when I say, 'none can awake too early to mind the things of religion,' I mean, after reason begins its proper exercise, and this appears sometimes in early childhood. All our life in this world, compared with heaven, is a sort of night and season of darkness; and if our Lord summon us away "in the first watch of the night," in the midst of youth and vigour, and the pleasing allurements of flesh and sense, we are in a deplorable state if we are found sleeping, and hurried away from earth, into the invisible world, in the midst of our foolish dreams of golden vanity. Dreadful indeed, to have a young thoughtless creature carried off the stage, sleeping and dead in trespasses and sins! Let those that are drunk with wine fall asleep upon the top of a mast in the middle of the sea, where the winds and the waves are tossing and roaring all around them; let a madman who has lost his reason, lie down to sleep upon the edge of a precipice, where a pit of fire and brim-

stone is burning beneath him, and ready to receive his fall; but let not young sinners, whose rational powers are in exercise, and whose life is every moment a mere uncertainty, venture to go on in their dangerous slumbers, while the wrath of a God and eternal misery attend them, if they die before they are awake.

It is granted that no power beneath that which is divine, can effectually quicken a dead soul, and awaken it into a divine life. It is the work of "God to quicken the dead," Rom. iv. 17. Eph. ii. 5. It is the son of God who is the "light and life of the world," John i. 4. To whom "the Father hath given this quickening power," John vi. 26. He calls sinners to awaken them from their deadly sleep, Eph. v. 14. And "they live by him, as he lives by the Father," John vi. 57. He awakens dead souls to life, by the same *living spirit*, which "shall quicken their mortal bodies," and raise them from the grave, Rom. viii. 9, 11, 13. 2 Cor. iii. 3. which spirit he "hath received from the Father," John iii. 34. And on this account we are to seek the vital influences of this grace from heaven, by constant and importunate prayer. Yet in my text, as well as in other Scriptures, "awaking out of sleep," and "watching unto righteousness," is represented as our duty, and we are to exert all our natural powers with holy fervency, for this end, while our daily petitions draw down from heaven the promised aid of grace. Our diligence in duty, and our dependence on the divine power and mercy, are happily and effec-

tually joined in the command of our Saviour, on this very occasion, in one of his parables, Mark xiii. 33. "Watch and pray, for ye know not when the time is that the Lord will come." And again, chap. xiv. 38. "Watch and pray that ye enter not into temptation." Trust not in your own strength and sufficiency for the glorious change to be wrought in your sinful hearts, and yet neglect not your own labours and restless endeavours under a pretence, that it is God's work, and not yours. "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light."

Nor should frail dying creatures in their youngest years, delay this work, one day, nor one hour, since the consequences of being found asleep when Christ calls, are terrible indeed. We are beset with mortality all around us; the seeds of disease and dissolution are working within us from our very birth and cradle, ever since sin entered into our natures; and we should ever be in a readiness to remove hence, since we are never secure from the summons of heaven, the stroke of death, and the demands of the grave.

There was a lovely boy, the son of the Shunamite, who was given to his mother in a miraculous way, and when he was in the field among the reapers, he cried out, *my head, my head;* he was carried home immediately, and in a few hours died in his mother's bosom, 2 Kings iv. 18. Who would have imagined that head-ach should have been death, and that in so short a time too? This is almost the case which we

lament at present; the head-ach was sent but a few days before, nor was the pain very intense, nor the appearance dangerous, yet it became the fatal, though unexpected fore-runner of death.

This providence is an awful warning-piece to all her young acquaintance, to be ready for a sudden removal; for she was of a healthy make, and seemed to stand at as great distance from the gates of death as any of you: But the firmest constitution of human nature is born with death in it. From every age, and every spot of ground, and every moment of time, there are short and sudden ways of descent to the grave. Trap-doors (if I may use so low a metaphor) are always under us, and a thousand unseen avenues to the regions of the dead. A malignant fever strikes the strongest nature with a mortal blast, at the command of the great Author and Disposer of life. My youngest hearers may be called away from the earth, by the next pain that seizes them. Nothing but religion, early religion, and sincere godliness, can give you hope in youthful death, or leave a fragrant savor on your name or memory among those that survive.

Reflect. 2. If such blessedness as I have described, belong to every watchful Christian at the hour of death, then it may not be improper here to take notice of 'some peculiar advantages which attend those who shake off the deadly sleep of sin in their younger years, and are awake early to God and religion.'

(1.) They have much fewer sins to mourn over on a death-bed, and they prevent much bitter repent-

ance for youthful iniquities. Holy Job was a man of distinguished piety, and God himself pronounces of him that "there was none like him in all the earth," Job i. 28. But it is a question whether his most early days were devoted to God, and whether he was so watchful over his behaviour, in that dangerous season of life, for he makes a heavy complaint in his addresses to God, Job xiii. 26. "Thou writest bitter things against me, and makest me to possess the iniquities of my youth." The sooner we begin to be awake to holiness, the more of these follies and sorrows are prevented: Happy those who have the fewest of them, to imbitter their following lives, or make a death-bed painful!

(2.) Young persons have fewer attachments to the world, and the persons and things of it, which are round about them, and are more ready to part with it when their souls are united to God by an early faith and love. They have not yet entered into so numerous engagements of life, nor dwelt long enough here to have their hearts grown so fast on to creatures, which usually makes the parting stroke so full of anguish and smarting sorrow. A child can much more easily ascend to heaven, and leave a parent behind, without that tender and painful solicitude, which a dying parent has for the welfare of a surviving child. The surrender of all mortal interests at the call of God, is much more easy when our souls are not tied to them by so many strings, nor united by so many of the softer endearments of nature, and where grace has taught us to practise an early weaning from all

temporal comforts, and a little loosened our hearts from them, by the faith of things eternal.

(3.) Those that have been awake betimes to godliness, give peculiar honours to the gospel at death, and leave this testimony to the divine religion of Jesus, that it was able to subdue passion and appetite in that season of life, when they are usually strongest and most unruly. They give peculiar credit and glory to the Christian name and the gospel, which has gained them so many victories over the enemies of their salvation, at that age wherein multitudes are the captives of sin, and slaves to folly and vanity.

(4.) Those Christians who are awake to God in their early years, leave more happy and powerful examples of living and dying, to their young companions and acquaintance. It is the temper of every age of life, to be more influenced and affected by the practice of persons of the same years. Sin has fewer excuses to make, in order to shield itself from the reproof of such examples, who have renounced it betimes; and virtue carries with it a more effectual motive to persuade young sinners to piety and goodness, when it can point to its votaries of the same age, and in the same circumstances of life. 'Why may not this be practised by you, as well as by your companions round about you, of the same age?' But I must hasten to the last reflection.

Reflect. 3. 'When we mourn the death of friends who were prepared for an early summons, let their preparation be our support.' Blessed be God they were not found sleeping! While we drop our tears

upon the grave of any young Christian who was awake and alive to God, that blessedness which Christ himself pronounces upon them, is a sweet cordial to mingle with our bitter sorrows, and will greatly assist to dry up the spring of them. The idea of their piety, and their approbation in the sight of God, is a balm to heal the wound, and give present ease to the heart-ach.

We are ready to run over their virtues, and spread abroad their amiable qualities in our thoughts, and then, with seeming reason, we give a loose to the mournful passion; whereas all these, when set in a true light, are real ingredients towards our relief.

We lament the loss of our departed friend, when we review that capacious and uncommon power of memory, which the God of nature had given her, and which was so well furnished with a variety of human and divine knowledge and was stored with a rich treasure of the word of God, so that if Providence had called her into a more public appearance, she might have stood up in the world as a burning and shining light, so far as her sex and station required. This furniture of the mind seems indeed to be lost in death, and buried in the grave; but we give in too much to the judgment of sense; did not this extensive knowledge lay a foundation for her early piety? And did it not, by this means, prepare her for a more speedy removal to a higher school of improvement, and a world of sublimer devotion? And does she not shine there among the better and brighter company?

We mourn again for our loss of a person so valuable, when we think of that general calmness and sedateness of soul, which she possessed in a peculiar degree, so that she was not greatly elevated or depressed, by common accidents or occurrences; but this secured her from the rise of unruly passions, those stormy powers of nature, which sometimes sink us into guilt and distress, and make us unwilling and afraid of the sudden summons of Christ, lest he should find us under these disorders.

We think of her firmness of spirit, and that steady resolution, which, joined with a natural reserve, was a happy guard against many of the forward follies and dangers of youth, and proved a successful defence against some of the allurements and temptations of the gayer years of life: And then we mourn afresh that a person so well formed for growing prudence and virtue, should be so suddenly snatched away from amongst us. But this steady and dispassionate frame of soul, well improved by religion and divine grace, became an effectual means to preserve her youth more unblemished, and made her spirit fitter for the heavenly world, where nothing can enter that is defiled, and whose delights are not tumultuous as ours are on earth; but all is a calm and rational state of joy.

We lament yet further when we think of her native goodness and unwillingness to displease: But goodness is the very temper of that region to which she is gone, and she is the fitter companion for the inhabitants of a world of love.

We lament that such a pattern of early piety should be taken from the earth, when there are so few practisers of it, especially among the youth of our degenerate age, and in plentiful circumstances of life. But it is a matter of high thankfulness to God, who endowed her with those valuable qualities, and trained her up so soon for a world so much better than ours is. Let our sorrow for the deceased, be changed into devout praises to divine grace. Let us imitate the holy language of St. Paul to the Thessalonians, and say, 'we are comforted' even at her grave, 'in all our affliction and distress, by the' remembrance of 'her faith' and piety. 'What' sufficient 'thanks can we render unto God, upon her account, for all the joy wherewith we rejoice for' her 'sake before our God, night and day, praying exceedingly that we may see her face' in the state of perfection? And 'may God himself, even our Father, and our Lord Jesus Christ, direct our way,' to the happy world, where she dwells, 1 Thess. iii. 7, &c. The imitation of what was excellent in her life, and watchful readiness to follow her in death, are the best honours we can pay her memory, and the wisest improvements of the present providence. May the spirit of grace teach us these lessons, and make us all learn them with power, that when our Lord Jesus shall come to call us hence by death, or shall appear with all his saints, in the great rising-day, we may be found among his wakeful servants, and partake of the promised blessedness! *Amen.*

DISCOURSE III.

SURPRISE IN DEATH.

MARK xiii. 36.

Watch ye therefore, lest coming suddenly, he find you sleeping.

AMONG the parables of our Saviour, there are several recorded by the Evangelists, which represent him as a Prince, or Lord and Master of a family, departing for a season from his servants, and in his absence, appointing them their proper work, with a solemn charge to wait for his return; at which time he foretold them, that he should require an account of their behaviour in his absence, and he either intimates or expresses a severe treatment of those, who should neglect their duty while he was gone, or make no preparation for his appearance. He informs them also that he should come upon them on a sudden, and for this reason charges them to be always awake and upon their guard, ver. 35. "Watch ye therefore, for ye know not when the Master of the house cometh, whether at even, or at midnight, or at cock-crowing, or in the morning."

Though the ultimate design of these parables, and the 'coming of Christ' mentioned therein, refer to

the great day of judgment, when he shall return from heaven, shall raise the dead, and call mankind to appear before his judgment-seat, to receive a recompense according to their works; yet both the duties and the warnings, which are represented in these parables, seem to be very accommodable to the hour of our death; for then our Lord Jesus, who 'has the keys of death and' the grave, and 'the unseen world,' comes to finish our state of trial, and to put a period to all our works on earth: He comes then to call us into the invisible state; he disposes our bodies to the dust, and our souls are sent into other mansions, and taste some degrees of appointed happiness or misery, according to their behaviour here. The solemn and awful warning which my text gives us concerning the return of Christ to judgment, may be therefore pertinently applied to the season when he shall send his messenger of death, to fetch us hence: "Watch ye therefore, lest coming suddenly, he find you sleeping."

When I had occasion to treat on a subject near akin to this,* I shewed that there was a distinction to be made, between the 'dead sleep of a sinner,' and 'slumber of an unwatchful Christian.' Those who never had the work of religion begun in their hearts or lives, are sleeping the sleep of death; whereas some who are made alive by the grace of Christ yet may indulge sinful drowsiness, and grow careless and

* In a funeral Sermon for Mrs. Sarah Abney, on Luke xii. 37. "Blessed are those servants, whom the Lord, when he cometh, shall find watching."

secure, slothful and unactive. "The wise virgins as well as the foolish, were slumbering and sleeping," Matt. xxv. 5. The mischiefs and sorrows which attend each of these, when Christ shall summon them to judgment, or shall call them away from earth, by natural death, are great and formidable, though they are not equally dangerous: Let us consider each of them in succession, in order to rouse dead sinners from their lethargy, and to keep drowsy Christians awake.

First, Let us survey the sad consequences which attend those that are 'asleep in sin and spiritually dead,' when the hour of natural death approaches: They are such as these,

I. 'If they happen to be awakened on the borders of the grave, into what a horrible confusion and distress of soul are they plunged?' What keen anguish of conscience for their past iniquities seizes upon them? What bitter remorse and self-reproaches, for the seasons of grace which they have wasted, for the proposals of mercy which they have abused and rejected, and for the divine salvation which seems now to be lost for ever, and put almost beyond the reach of possibility and hope. They feel the messenger of death, laying his cold hands upon them, and they shudder and tremble, with the expectation of approaching misery. They look up to heaven and they see a God of holiness there, as a consuming fire ready to devour them, as stubble fit for the flame: They look to the Son of God, who has the keys of death in his hand, and who calls them away from the land

of the living, even to Jesus the compassionate Mediator, but they can scarce persuade themselves to expect any thing from him, because they have turned a deaf ear so long to the invitations of his gospel, and so long affronted his divine compassion. They look behind them, and with painful agonies are frighted at the mountains of their former guilt, ready to overwhelm them: They look forward, and see the pit of hell opening upon them, with all its torments; long darkness without a glimpse of light, and eternal despair with no glimmerings of hope.

Or if now and then amidst their horrors, they would try to form some faint hope of mercy, how are their spirits perplexed with prevailing and distracting fears, with keen and cutting reflections? 'Oh that I had improved my former seasons for reading, for praying, for meditating on divine things! But I cannot read, I can hardly meditate, and scarce know how to pray. Will the ear of God ever hearken to the cries and groans of a rebel that has so long resisted his grace? Are there any pardons to be had for a criminal, who never left his sins till vengeance was in view? Will the blood of Christ ever be applied to wash a soul, that has wallowed in his defilements, till death roused him out of them? Will the meanest favour of heaven, be indulged to a wretch who has grown bold in sin, in opposition to so loud and repeated warnings? I am awake indeed, but I can see nothing round me but distresses and discouragements, and my soul sinks within me, and my heart dies at the thoughts of appearing before God.'

It is a wise, and just observation among Christians, though it is a very common one, that the Scriptures give us *one* instance of a penitent saved in his dying hour, and that is the 'thief upon the cross,' that so none might utterly despair; but there is *but one* such instance given, that none might presume. The work of repentance is too difficult, and too important a thing, to be left to the languors of a dying bed, and the tumults and flutterings of thought, which attend such a late conviction. There can be hardly any effectual proofs given of the sincerity of such repentings: And I am verily persuaded there are few of them sincere; for we have often found these violent emotions of conscience vanish again, if the sinner has happened to recover his health: They seem to be merely the wild perplexities and struggles of nature, averse to misery, rather than averse to sin: Their renouncing their former lusts, on the very borders of hell and destruction, is more like the vehement and irregular efforts of a drowning creature, constrained to let go a most beloved object, and taking eager hold of any plank for safety, rather than the calm and reasonable, and voluntary designs of a mariner, who forsakes his earthly joys, ventures himself in a ship that is offered him, and sets sail for the heavenly country. I never will pronounce such efforts and endeavours desperate, lest I limit the grace of God which is unbounded; but I can give very little encouragement for hope to an hour or two, of this vehement and tumultuous penitence, on the very brink of damnation. 'Judas repented,' but his ago-

nies of soul hurried him to hasten his own death, "that he might go to his own place:" And there is abundance of such kind of repenting, in every corner of hell; that is a deep and dreadful pit, whence there is no redemption, though there are millions of such sorts of penitents; it is a strong and dark prison, where no beam of comfort ever shines, where bitter anguish and mourning for sins past, is no evangelical repentance, but everlasting and hopeless sorrow.

II. 'Those that are found sleeping at the hour of death, are carried away at once, from all their sensual pursuits and enjoyments, which were their chosen portion, and their highest happiness.' At once they lose all their golden dreams, and their chief good is, as it were snatched away from them at once and for ever. 'They stand on slippery places, they are brought to destruction in a moment,' and all their former joys 'are like a dream when one awaketh,' and finds himself beset round with terrors.

Are there any of you that are pleasing yourselves here in the days of youth and vanity, and indulge your dreams of pleasure, in the sleep of spiritual death, think of the approaching moment, when the death of nature shall dissolve your sleep, and scatter all the delusive images of sinful joy. This separation from the body of flesh, is a fearful shock given to the soul, that makes it awake indeed. Sermons would not do it; the voice of the preacher was not loud enough; strokes of affliction, and smarting providences would not do it; perhaps the soul might be roused a little, but dropt into profound sleep again:

sudden or surprising deaths near them, and even the pains of nature in their own flesh, their own sicknesses and diseases, did not awaken them, nor the voice of the Lord in them all: But the parting-stroke that divides the soul and body, will terribly awaken the soul from the vain delusion, and all its fancied delights for ever vanish.

When they are 'visited by the Lord of hosts with this thunder and earthquake,' as the Prophet Isaiah speaks, when 'this storm and tempest' of death, shall shake the sinner out of his airy visions, he shall 'be as an hungry man that dreameth he was eating, but awakes and his soul is empty; or as a thirsty creature dreaming that he drinks, but he awaketh and behold he is faint,' and his soul is pained with raging appetite: The sinner finds to his own torment, how wretchedly he has deceived himself and fed upon vanity: There are no more earthly objects to please his senses, and to gratify his inclinations; but the soul for ever lives upon a rack of carnal desire, and no proper object to satisfy it. His taste is not suited to the pleasures of a world of spirits, he can find no God there to comfort him: God with his offers of grace are gone for ever, and the world with its joys are for ever vanished, while the wretched and malicious creatures, into whose company he is hurried, and who were the tempters or associates of his crimes, shall stand round him to become his tormentors.

III. 'Though death will awaken sinful souls into a sharper and more lively sense of divine and heavenly things than ever they had in this world, yet they

shall never be awakened to spiritual life and holiness:' And I think I may add, that though they should be awakened to a sight of God, and his justice, and his grace, to a sight of heaven and hell, more immediate and perspicuous than what even the saints themselves usually enjoy in this life, yet they would remain still under the bondage of their lusts, still dead in trespasses and sins. They shall for ever continue unbeloved of God, and incapable of all the happiness of the heavenly state, because they are for ever averse to the holiness of God, and themselves for ever unholy. It is only in the present state of trial, and under the present proposals of grace, that sleeping sinners can be awakened into the spiritual and divine life. The voice of the son of God, that breaks the monuments of brass, and makes tombs of hardest marble yield to his call, shall never break one heart of stone, which is gone down to death, in its native and sinful hardness: That almighty voice that must awaken the nations of the dead, and command their bodies up from the grave, shall never awaken one dead soul, when they are past the limits of this life. The compassionate calls of a Saviour, and the offers of mercy, are then come to their utmost period: And if we refuse to hear the call of mercy to the moment of death, we shall then be terribly constrained to feel the loss of it, but never able to obtain the blessing.

Obstinate sleepers shall be awakened to see God, but only as Balaam was: "I shall see him but not nigh," Numb. xxiv. 17. The saints in this life

have God near them in all their trials, as a father and a friend, to uphold, to comfort, to sanctify, though they see him but darkly through a glass, and behold but little of his power or glory: The sinner awaking in hell shall, perhaps, have a clearer and more acute perception of what God is, than any saint on earth: But he shall behold him as an enemy, and not a friend: If he beholds him in the glory of his grace, it is at a dreadful and insuperable distance; there is no grace for him: He sees him in his holiness, but he cannot love him, he has no meltings of true penitence for his former rebellions against God, his heart is hardened into everlasting enmity, and shall never taste of his love. Hence arise all the foul and gnawing passions of envy, malignity, and long despair, which are the very image of Satan, and change mankind into devils.

These impenitent sons and daughters of men, shall grow into the more complete likeness of those wicked spirits, and, under the impressions of their guilt and damnation, they shall rival those apostate and cursed creatures, in the obstinate hatred of God, and all that is holy.

IV. Hence it will follow in the *last* place, that the sinner who is 'fast asleep in his sins at the hour of death, shall awake into such a life as is worse than dying.' He shall be surprised all at once into darkness and fire, which have no gleam of light, and sorrows without mitigation, and which can find no end. The punishment of hell is not called *eternal death*, to denote a state of senseless and stupid existence;

but *death* being the most opposite to life, and all the enjoyments of it, the misery of hell is described by death, as the most formidable thing to nature, as a word that puts a period to all the enjoyments of this mortal life, and stands directly opposite to a life of joy and glory in the immortal world. Happy would it be for such souls if they could sink into an everlasting sleep, and grow stupid and senseless for ever and ever; but this is a favour not to be granted to those who have been constant and unrepenting rebels, against the law and the grace of God.

The moment when the body falls asleep in death, the soul is more awake than ever, to behold its own guilt and wretchedness. It has then such a lively and piercing sense of its own iniquities, and the divine wrath that is due to them, as it never saw or felt before. The inward senses of the soul (if I may so express it) which have been darkened and stupified, and benumbed in this body, are all awake at once, when the veil of flesh is thrown off, and the curtains are drawn back which divided them from the world of spirits. Every thought of sin, and the anger of God, wounds the spirit deep in this awakened state, though it scarce felt any thing of it before; and "a wounded spirit who can bear?" Prov. xviii. 14. But sinners must bear it days without end, and ages without hope.

Then the crimes they have committed, and the sinful pleasures they have indulged, shall glare upon their remembrance, and stare them in the face with dreadful surprise; and each of them is enough to

drive a soul to despair: Nor can they turn their eyes away from the horrid sight, for their criminal practices beset them around, and the naked soul is all sight and all sense; it is eye and ear all over; it hears the dreadful curses of the law, and the sentence of the Judge, and never, never forgets it. This is the character, these the circumstances of an obstinate sinner, that awakes not till the moment of death, and "lift up his eyes in hell," as our Saviour expresses it: These will be the consequences of our guilt and folly, if we are found in a dead sleep of sin, when our Lord comes to call us from this mortal state.

Secondly, Let us spend a few thoughts also upon the dangerous and unhappy circumstances of those of whom we may 'have some reason to hope, they have once begun religion in good earnest, and are made spiritually alive, but have indulged themselves in drowsiness, and worn out the latter end of their days in a careless, secure, and slothful frame of spirit.'

1. If they have had the principle of vital religion wrought in their hearts, yet 'by these criminal slumbers, they darken and lose their evidences of grace, and by this means, they cut themselves off from the sweet reflections and comforts of it on a dying bed, when they have most need of them.' They know not whether they are the children of God or no, and are in anxious confusion and distressing fear: They have scarce any plain proofs of their conversion to God, and the evidences of true Christianity ready at hand, when all are little enough to support

their spirits: They have not used themselves to search for them by self-enquiry, and to keep them in their sight, and therefore they are missing in this important hour: They have not been wont to live upon their heavenly hopes, and they cannot be found when they want them to rest upon in death: They die therefore almost like sinners, though they may perhaps have been once converted to holiness, and there may be a root of grace remaining in them; and the reason is, because they have lived too much as sinners do: They have given too great and criminal an indulgence, to the vain and worldly cares, or the trifling amusements of this life; these have engrossed almost all their thoughts and their time, and therefore in the day of death they fall under terrors and painful apprehensions of a doubtful eternity just at hand.

If we have not walked closely with God in this world, we may well be afraid to appear before him in the next. If we have not maintained a constant converse with Jesus our Saviour, by holy exercises of faith and hope, it is no wonder if we are not so ready with cheerfulness and joy, to resign our departing spirits into his hand. It is possible we may have a right to the inheritance of heaven, having had some sight of it by faith as revealed in the gospel, having in the main chosen it for our portion, and set our feet in the path of holiness that leads to it; but we have so often wandered out of the way, that in this awful and solemn hour, we shall be in doubt, whether we shall be received at the gates, and enter into the city.

Such unwatchful Christians have not kept the eternal glories of heaven, in their constant and active pursuit, they have not lived upon them as their portion and inheritance, they have been too much strangers to the invisible world of happiness, and they know not how to venture through death into it. They have built 'indeed upon the *solid* foundation, Christ Jesus' and the gospel, but they have mingled so much 'hay and stubble' with the superstructure, that when they depart hence, or when they appear before Christ in judgment, "they shall suffer great loss by the burning of their works, yet themselves may be saved so as by fire," 1 Cor. iii. 10—15. They may pass as it were by the flame of hell, and have something like the scorching terrors of it in death, though the abounding and forgiving grace of the gospel, may convey them safe to heaven: They escape as a man that is awakened with the sudden alarms of fire, who suffers the loss of his substance, and a great part of the fruit of his labours, and just saves his own life. They plunge into eternity, and make a sort of terrible escape from hell.

2. 'They can never expect any peculiar favours from heaven at the hour of death, no special visitations of the comforting spirit, nor that the love of God, and the joy of his presence, should attend them through the dark valley.' It is not to such unwatchful or sleepy Christians, that God is wont to vouchsafe his choicest consolations. They fall under terrible fears about the pardon of their sins, when they stand in most need of the sight of their pardon; and

Christ as the ruler of his church, sees it fit they should be thus punished for their negligence. They lay hold of the promises of mercy with a trembling hand, and cannot claim them by a vigorous faith, because they have not been wont to live upon them, nor do they see those holy characters in their own hearts and lives, which confirm their title to them. They have no bright views of the celestial world, and earnests of their salvation, for it is only for watchful souls, that these cordials are prepared in the fainting hour: It is only to the watchful Christian, that these fore-tastes of glory are given. "The fruit of righteousness is peace, and the effect of righteousness is quietness and assurance for ever," Isai. xxxii. 17. "Blessed is he which watcheth, and keepeth his garments" clean, that he may enter with triumph into that city, where nothing shall enter that defileth.

3. 'Slumbering and slothful Christians are oftentimes left to wrestle with sore temptations of Satan, and have dreadful conflicts in the day of death:' and the reason is evident, because they have not watched against their adversary, and obtained but few victories over him in their life. These temptations are keen and piercing thorns, that enter deep into the heart, of a dying creature. The devil may be let loose upon them 'with great wrath, knowing that his time is but short;' and yet there is great justice in the conduct of the God in heaven, in giving them up to be buffetted by the powers of hell. What frightful agonies are raised in the conscience, by the tempter, and the accuser of souls, on a sick or dying

bed, can hardly be described by the living, and are known only to those who have felt them in death.

4. 'Such drowsy Christians make dismal work for new and terrible repentance on a death bed;' for, though they have sincerely repented in times past of their former sins, yet, having too much omitted the self-mortifying duties, having given too much indulgence to temptation and folly, and having not maintained this habitual penitence, for their daily offences in constant exercise, their spirits are now filled with fresh convictions, and bitter remorse of heart. The guilt of their careless and slothful conduct finds them out now, and besets them around, and they feel most acute sorrows, and wounding reflections of conscience, while they have need of most comfort. What a glorious entrance had St. Paul into the world of spirits, and the presence of Christ? He had made repentance and mortification and faith in Jesus, his daily work: "O wretched man that I am! Who shall deliver me from the body of this death? I run, I fight, I subdue my body, and keep it under; I am crucified to the world, and the world to me; the life which I live in the flesh, I live by the faith of the Son of God:" When he was "ready to be offered up, and the time of his departure was at hand," from the edge of the sword, and the borders of the grave, he could look back upon his former life, and say, "I have fought the good fight, I have finished my course, I have kept the faith, henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge will give me." 2 Tim. iv. 7, 8.

5. 'The unwatchful Christian, at the hour of death, has the pain and anguish of reflecting, that he has omitted many duties to God and man, and these can never be performed now;' that he has done scarce any services for Christ in the world, and those must be left for ever undone: There is no further *work* or *device*, no labours of zeal, no activity for God 'in the grave,' whither we are hastening. Eccl. ix. 10. 'Alas! I have brought forth but little fruit to God, and it is well if I be not cast away as an unprofitable servant. My talents have lain bound up in rust, or been but poorly employed, whilst I have lain slumbering and unactive: The records of my life in the court of heaven, will shew but very little service for God amongst men: I have raised few monuments of praise to my Redeemer, and I can never raise them now. I shall have but few testimonies for my love and zeal, to appear in the great day of account, when the martyrs, and the confessors, and the lively Christians, shall be surrounded with the living ensigns of their victories over sin and the world, and their glorious services for their Redeemer. Wretch that I am! That I have loved my Lord at so cold a rate, and lain slumbering on a bed of ease, whilst I should have been fighting the battles of the Lord, and gaining daily honours for my Saviour!'

6. 'As such sort of Christians give but little glory to God in life, so they do him no honour in death; they are no ornaments to religion while they continue here, and leave perhaps but little comfort with their friends when they go hence:' Doubtings and jealou-

sies about their eternal welfare, mingle with our tears and sorrows for a dying friend; these anxious fears about the departed spirit swell the tide of our grief high, and double the inward anguish. They are gone alas! from our world, but we know not whither they are gone, to heaven or to hell. A sad farewel to those whom we love! A dismal parting-stroke, and a long heart-ake!

And what honour can be expected to be done to God or his Son, what reputation or glory can be given to religion and the gospel, by a drowsy Christian departing, as it were, under a spiritual lethargy? He dies under a cloud, and casts a gloom upon the Christian faith. St. Paul was a man of another spirit, a lively and active saint, full of vigour and zeal in his soul: It was the holy resolution and assurance of this blessed apostle, "that Christ should be magnified in his body, whether by life or death." Phil. i. 20. He spent 'his life' in the service of Christ, and he could rejoice in 'death as his gain.' It is a glory to the gospel, when we can lie down and die with courage, in the hope of its promised blessings. It is an honour to our common faith, when it overcomes the terrors of death, and raises the Christian to a song of triumph, in view of the last enemy. It is as a new crown put upon the head of our Redeemer, and a living cordial put into the hands of mourning friends in our dying hour, when we can take our leave of them with holy fortitude, rejoicing in the salvation of Christ. No sooner does he call but we are ready, and can answer, with holy transport, 'Lord I come.'

This is a blessing that belongs only to the watchful Christian. May every one of us be awake to salvation in our expiring moments, and partake of this glorious blessedness!

I proceed now to a few *remarks*, and particularly such as relate to the necessity and duty of constant watchfulness, and the hazardous case of sleeping souls.

1. *Remark.* 'To presume on long life is a most dangerous temptation, for it is the common spring and cause of spiritual sleep and drowsiness.' Could we take an inward view of the hearts of men, and trace out the springs of their coldness and indifference about eternal things, and the shameful neglect of their most important interests, we should find this secret thought in the bottom of their hearts, that 'we are not like to die to-day or to-morrow.' They put this evil day afar off, and indulge themselves in their carnal delights, without due solicitude to prepare for the call of God. There is scarce any thing produces so much evil fruit in the world, so much shameful wickedness amongst the sensual and the profane, or such neglect of lively religion among real Christians, as this bitter root of presumption upon life and time before us. Matth. xxiv. 48, 49. "The evil servant" did not "begin to smite his fellows and to eat and drink with the drunken," till he "said in his heart, my Lord delayeth his coming:" It was "while the bridegroom tarried," and they imagined he would tarry longer, that even the *wise virgins* fell into *slumbers*. Ask your own hearts, my friends, does not

this thought secretly lurk within you, when you comply with a temptation, 'surely I shall not die yet, I have no sickness upon me, nor tokens of death, I shall live a little longer, and repent of my follies?' Vain expectation and groundless fancy! When you see the young, and the strong, and the healthy, seized away from the midst of you, and a final period put at once to all their works and designs in this life. Yet we are foolish enough to imagine our term of life shall be extended, and we presume upon months and years, which God hath not written down for us in his own book, and which he will never give us to enjoy.

We are all borderers upon the river of death, which conveys us into the eternal world, and we should be ever waiting the call of our Lord, that we may launch away with joy, to the regions of immortality: But thoughtless creatures that we are, we are perpetually wandering far up, into the fields of sense and time, we are gathering the gay and fading flowers that grow there, and filling our laps with them as a fair treasure, or making garlands for ambition to crown our brows, till one and another of us is called off on a sudden, and hurried away from this mortal coast: Those of us who survive, are surprised a little, we stand gazing, we follow our departing friends with a weeping eye for a minute or two, and then we fall to our amusements again, and grow busy as before, in gathering the flowers of time and sense. O how fond we are to enrich ourselves with these perishing trifles, and adorn our heads with honours and

withering vanities, never thinking which of us may receive the next summons to leave all behind us, and stand before God; but each presumes, 'it will not be sent to me.' We trifle with God and things eternal, or utterly forget them, while our hands and our hearts are thus deeply engaged in the pursuit of our earthly delights: All our powers of thought and action, are intensely busied amongst the dreams of this life, while we are asleep to God, because we vainly imagine he will not call us yet.

2. *Remark.* 'Whatsoever puts us in mind of dying, should be improved to awaken us from our spiritual sleep.' Sudden deaths near us should have this effect; our young companions and acquaintance snatched away from among us in an unexpected hour, should become our monitors in death, and teach us this divine and needful lesson: The surprising loss of our friends who lay near our hearts, should put us in mind of our own departure, and powerfully awaken us from our dangerous slumbers. Sinners when they feel no sorrows, they think of no death; but 'when the judgments of God are in the earth,' his Spirit can awaken 'the inhabitants of the world to learn righteousness.' At such seasons it is time for 'the sinners in Zion' to be 'afraid,' and 'fearfulness to surprise the hypocrites.' Even the children of God have sometimes need of painful warning-pieces, to awaken them from their careless, their slothful, and their secure frame: And as for those souls who are indeed awake to righteousness, and lively in the practice of all religion and virtue,

such sudden and awful strokes of Providence have a happy tendency to wean them from creatures, and keep them awake to God, that 'when their Lord comes he may find them watching,' and pronounce upon them everlasting *blessedness*.

3. *Remark.* 'No person can be exempted from this duty of watchfulness, till he is Lord of his own life, and can appoint the time of his own dying.' Then indeed you might have some colour for your carnal indulgences, some pretence for sleeping, if you were sovereign of death and the grave, and had the keys in your own hand.

And truly such as venture to sleep in sin, do in effect say, 'we are Lords of our own life:' They act and manage as if their times were in their own hands, and not in the hand of their Maker: But the watchful Christian lives upon that principle, which David professes, Psal. xxxi. 15. "my times are in thine hand," O Lord; and they never give rest to themselves till they can rejoice with him, and say to the Lord, "*thou art my God, into thy hands I commit my spirit, for thou hast redeemed it*, and I leave it to thy appointment when thou wilt dislodge me from this body of flesh and blood, and call me into thy more immediate presence." If we could but resist the messenger of death, when the Lord of hosts has sent it, if we could shut the mouth of the grave when the Son of God has opened it for us, with the key that is entrusted in his hand, we might say then to our souls, 'sleep on upon your bed of ease, and take your rest:' But woe be to those, who will venture

to sleep in an unholy and unpardoned state, or even allow themselves the indulgence of short and sinful slumbers, when they cannot resist death one moment, when they cannot delay the summons of heaven, when they cannot defer their appearance before that Judge, whose sentence is eternal pleasure, or everlasting pain.

Our holy watch must not be intermitted one moment, for every following moment is a grand uncertainty. There is no minute of life, no point of time, wherein I can say 'I shall not die,' and therefore I should not dare to say, 'this minute I will take a short slumber.' What if my Lord should summon me while he finds me sleeping? His command cannot be disobeyed, the very call and sound of it divides me from flesh and blood, and all that is mortal, and sends me at once into the eternal world, for it is an almighty voice.

4. *Remark.* As it is a foolish and dangerous thing, for any of the sons and daughters of men to presume upon long life, and neglect their watch, so 'persons under some peculiar circumstances, are eminently called to be ever wakeful.' Give me leave here to reckon up some of them, and make a particular address to the persons concerned.

(1.) 'Is your constitution of body weak and feeble?' You carry then a perpetual warning about you never to indulge sinful drowsiness. Every languor of nature assures you that it is sinking to the dust: Every pain you feel, should put you in mind, that the pains of death are ready to seize you: You are tottering

upon the very borders of the grave, and will you venture to drop in before your hopes of life and immortality are secured, and a joyful resurrection? You pass perhaps many nights, wherein the infirmities of your flesh will not suffer you to sleep, and to take that common refreshment of nature, and shall not these same infirmities keep you awake to things spiritual, and rouse all your thoughts and cares about your immortal interests?

(2.) 'You whose circumstances or employments of life, expose you to perpetual dangers either by land or by sea;' you who carry your lives as it were in your hand, and are often in a day within a few inches of death; is it not necessary for you to inquire daily, Am I prepared for a departure hence? Am I ready to hear the summons of my Lord, and ready to give up my account before him? Shall I dare go on another day with my sins unpardoned, with my soul unsanctified, and in immediate danger of eternal misery? A fall from a horse, or a house-top, may send you down to the pit whence there is no redemption; every wind that blows, and every rising wave, may convey you into the eternal world, and are you ready to meet the great God in such a surprise, and without warning?

(3.) You who are 'young and vigorous, and flourish amidst all the gaieties and allurements of life,' you are in most danger of being lulled asleep in sin, and therefore I addressed you lately in a funeral discourse, when the present providence gave each of

you a new and loud call to awake, and I pray God you may hear his voice in it.

(4.) Perhaps others of you are arrived at old age, and the course of nature forbids you to expect a long continuance in the land of the living: Are any of my hearers ancient sinners and asleep still? Venturous and thoughtless creatures! That have grown old in slumber, and worn out their whole life in iniquities! Surely it is time for you to hear the voice of the Son of God in the gospel, and accept of his salvation: Behold the Judge is at the door, he comes speedily, and he will not tarry, his herald of death is just at hand: Are you willing he should seize you in a deadly sleep, and send you into eternal sorrows?

And let *aged* Christians bestir themselves, and awake from their slothful and secure frames of spirit, let them look upward to the crown that is not far off, to the prize that is almost within reach: 'Whatsoever your hand' or heart 'find to do' for God, 'do it with all your' zeal and 'might: Let your loins be girt' about, and your natural powers active in his service, 'let your lamp' of profession be bright and *burning*, that when Jesus comes, ye may receive him with joy.

(5.) And are there any of you 'that are under decays of grace and piety,' that are 'labouring and wrestling with strong corruptions,' or in actual conflict with repeated temptations which too often prevail over you, it becomes you to hear the watchword which Christ often gives to his churches under such circumstances: Make haste and awake unto

holiness, 'be watchful and strengthen the things that remain that are ready to die; hold fast what thou hast received; remember thy first affection and zeal, and repent' and mourn for what thou hast lost, 'lest I come upon thee as a thief, and thou shalt not know the hour: Remember whence thou art fallen, and repent, and do thy first works, for thou hast lost thy first love:' Have a care of dangerous *luke-warmness*, and indifference in the things of religion. This is the very temper of a sleepy declining Christian, while he dreams he is rich and has great attainments: Take heed, lest presuming upon thy riches and thy self-sufficiency, thou shouldest be found 'wretched and miserable, and poor, and blind, and naked.' Keep your souls awake hourly, and be upon your guard against every adversary, and every defilement, lest ye be seized away in the commission of some sin, or in the compliance with some foul temptation. The drowsy soldier is liable to be led captive, and to die in fetters, and groan heavily in death. But 'blessed is the watchful' Christian; he shall be found amongst the *overcomers*, and shall partake of the rich variety of divine favours, which are contained in the epistles to the seven churches. Rev. ii. and iii.

Though the greatest part of a former discourse, has been describing the blessedness of a watchful Christian at the hour of death, and in this I have set before you the sad consequences that attend sleepers, (both which are powerful *preservatives* against drowsiness) yet at the conclusion of this sermon, give me leave to add a few more *motives* to the duty of watch-

fulness, for we cannot be too well guarded against the danger of spiritual sloth and security.

Motive 1. 'Our natures at best in the present state are too much inclined to slumber.' We are too ready to fall asleep hourly: All the saints on earth, even the most lively and active of them, are not out of danger, while they carry this flesh and blood about them. Indeed the best of Christians here below dwell but as it were in twilight, and in some sense they may be described as persons between sleeping and waking, in comparison of the world of spirits. We behold divine things here but *darkly*, and exert our spiritual faculties but in a feeble manner: It is only in the other world, that we are broad awake, and in the perfect and unrestrained exercise of our vital powers; there only the complete life and vigour of a saint appears. In such a drowsy state then, and in this dusky hour, we cannot be too diligent in rousing ourselves, lest we sink down into dangerous slumbers. Besides, if we profess to be 'children of the light and of the day,' and growing up to a brighter immortality, 'let us not sleep as others do' who are the sons and daughters of night and darkness. 1 Thes. v. 4, 5.

Motive 2. 'Almost every thing around us in this world of sense and sin, tends to lull us asleep again as soon as we begin to be awake.' The busy or the pleasant scenes of this temporal life are ever calling away our thoughts from eternal things, they conceal from us the spiritual world, and close our eyes to God, and things divine and heavenly. If the eye of the soul were but open to invisible things, what live-

ly Christians should we be? But either the winds of worldly cares rock us to sleep, or the charm of worldly pleasures soothe us into deceitful slumbers. We are too ready to indulge earthly delights, and while we dream of pleasure in the creatures, we lose, or at least, abate our delights in God. Even the lawful satisfactions of flesh and sense, and the enticing objects round about us, may attach our hearts so fast to them, as to draw us down into a bed of carnal ease, till we fall asleep in spiritual security, and forget that we are made for heaven, and that our hope and our home is on high.

Motive 3. 'Many thousands have been found sleeping at the call of Christ:' Some perhaps in a profound and deadly sleep, and others in an hour of dangerous slumber: Many an acquaintance of ours has gone down to the grave, when neither they nor we thought of their dying at such a season. But as thoughtless as they were, they were never the further from the point of death; and we shudder with horror when we think what is become of their souls.

While we are young we are ready to please ourselves with the enjoyments of life, and flatter our hopes with a long succession of them. We suppose death to be at the distance 'of fifty or threescore miles;' threescore years and ten is the appointed period: But alas! How few are there whose hopes are fulfilled, or whose life is extended to those dimensions? Perhaps the messenger of death is within a furlong of our dwelling; a few more steps onward, and he smites us down to the dust.

'seed of the woman,' till the time of his appearance in the flesh, all the chosen of God have lived upon his grace, though multitudes of them never knew his name. It is true, the greater part of that illustrious company on the right hand of Christ, lived since the time of his incarnation, (for the "great multitude which no man could number, is derived from the Gentile nations." Rev. vii. 9.) Yet the ancient patriarchs, with the Jewish prophets and saints, shall make a splendid appearance there: 'One hundred and forty-four thousand are sealed among the tribes of Israel:' These of old embraced the gospel in types and shadows; but now their eyes behold Christ Jesus the substance and the truth. In the days of their flesh they read his name in dark lines, and looked through the long glass of prophecy to distant ages, and a Saviour to come, and now behold they find complete and certain salvation and glory in him. "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them." Heb. xi. 13. They died in the *hope* of this salvation, and they shall arise in the blessed *possession* of it.

Behold Abraham appearing there, the Father of the faithful, who 'saw the day of Christ,' and *rejoiced* to see it, who trusted in his Son Jesus two thousand years before he was born: His elder family the pious Jews surround him there, and we his younger children among the Gentiles, shall stand with him as the followers of his faith, who trust in the same Jesus almost two thousand years after he is dead. How

shall we both 'rejoice to see this *brightest* day' of the Son of man, and congratulate each others faith, while our eyes meet and center in him, and our souls triumph in the sight and love, and enjoyment of him in whom we believed! How admirable and divinely glorious shall our Lord himself appear on whom every eye is fixed with unutterable delight, in whom the faith of distant countries and ages is centered and reconciled, and in whom 'all the nations of the earth' appear to be 'blessed,' according to the ancient word of promise. Gen. xv. and xvii.

Secondly, It is a further occasion of pleasing wonder, 'that so many wicked obstinate wills of men, and so many perverse affections, should be bowed down, and submit themselves to the holy rules of the gospel.' This is another instance of the grace of Christ, and shall be the subject of our joyful admiration. Every son and daughter of Adam by nature is averse to God, and inclined to sin, a child of disobedience and death. Eph. ii. 2. There is a new miracle wrought by Christ in every instance of converting grace, and he shall have the glory of them all in that day. It is a first resurrection from the dead, it is a new creation, and the Almighty power shall then be publicly adored.

Then one shall say, 'I was a *sensual sinner*, drenched in liquor and unclean lusts, and wicked in all the forms of lewdness and intemperance: "The grace of God my Saviour appeared to me, and taught me to deny worldly lusts," which I once thought I could never have parted with. I loved my sins as my life,

but he has persuaded and constrained me to cut off a right hand, and to pluck out a right eye, and to part with my darling vices; and behold me here a monument of his saving mercy.

'I was *envious* against my neighbour, (shall another say) and my temper was *malice and wrath; revenge* was mingled with my constitution, and I thought it no iniquity: But I bless the name of Christ my Redeemer, who in the day of his grace turned my wrath into meekness; he inclined me to love even mine enemies, and to pray for them that cursed me; he taught me all this by his own example, and he made me learn it by the sovereign influences of his spirit. I am a wonder to myself, when I think what once I was: Amazing change and almighty grace!'

Then a third shall confess, 'I was a *profane wretch*, a *swearer*, a *blasphemer;* I hoped for no heaven, and I feared no hell; but the Lord seized me in the midst of my rebellions, and sent his arrows into my soul; he made me feel the stings of an awakened conscience, and constrained me to believe there was a God and a hell, till I cried out astonished, *what shall I do to be saved?* Then he led me to partake of his own salvation, and from a proud rebellious infidel, he has made me a penitent and a humble believer; and here I stand to shew forth the wonders of his grace, and the boundless extent of his forgiveness.'

A fourth shall stand up and acknowledge in that day, 'And I was a *poor carnal covetous creature*, who made this world my god, and abundance of money

was my heaven; but he cured me of this vile idolatry of gold, taught me how to obtain treasures in the heavenly world, and to forsake all on earth, that I might have an inheritance there; and behold he has not disappointed my hope: I am now made rich indeed, and I must for ever speak his praises.'

There shall be no doubt or dispute in that day, whether it was the power of our own will, or the superior power of divine grace, that wrought the blessed change, that turned a lion into a lamb, a grovelling earth-worm into a bird of paradise, and of a covetous or malicious sinner, made a meek and a heavenly saint. The grace of Christ shall be so conspicuous in every glorified believer in that assembly, that with one voice they shall all shout to the praise and glory of his grace; "Not to us, O Lord, not to us, but to thy name be all the honour." Psal. cxv. 1.

Thirdly, It shall be the matter of our wonder, and the glory of Christ in that day, 'that so many thousand guilty wretches should be made righteous by one righteousness, cleansed in one laver from all their iniquities, and sprinkled unto pardon and sanctification, with the blood of one man, Jesus Christ. See the "great multitude that no man can number," Rev. vii. 9, 10. They all "washed their robes, and made them white in the blood of the Lamb." ver. 14.

It is a matter of wonder to us now on earth, that the blessed Son of God who is one with the Father, should stoop so low as to unite himself to a mortal nature, that he should become a poor despicable man, and pass through a life of sufferings and sorrows, and

die an accursed death, to redeem us from guilt and deserved misery: But when we shall see him in his native glory and lustre, his acquired dignities, and all the honours of heaven heaped upon him, it will raise our wonder high, to think that such a One should once humble himself to the death of the cross, the death of the vilest slave, that he might save our souls from dying; that he should pour out his own blood to wash off the stains of millions of sins, that we might appear righteous before a God of holiness. Then shall the multitude of the saved join in that song, "To him that loved us, and washed us from our sins in his own blood, be glory and dominion for ever." Rev. i. 5, 6. "Worthy is the Lamb that was slain to receive power, and riches, and honour, for thou hast redeemed us with thy blood from every kindred, tribe and nation." Rev. v.

Then shall those blessed words of Scripture appear and shine in full glory, howsoever they are often passed over in silence, and too much forgotten in our age. Rom. v. 17, 19, 21. "If by one man's offence death reigned by one; much more they which receive abundance of grace, and of the gift of righteousness, shall reign in life by one, Jesus Christ. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord." Then shall our blessed Lord shine in the complete lustre of that incommunicable name, JEHOVAH TZIDKENU, *the Lord our righteousness*. Jer. xxiii. 6.

And not only the *atonement* and *salvation* itself, shall be the subject of our glorious admiration, but the 'way and manner' how sinners partake of it, shall minister further to our wonder, and to the glory of Christ. That such a world of poor miserable creatures should be saved from hell, by *believing* or trusting in grace, when they could never be saved by all their own *works;* that they should obtain righteousness and acceptance unto eternal life, by a humble penitence and poverty of spirit, depending on the death and righteousness of another, when all their labours and toil in works of the law, could not make up a righteousness of their own, sufficient to appear before the justice of God; Christ will not only be glorified in their *holiness* as *saints*, but admired and honoured in and by their *faith* as *believers*. His blood and his grace shall share all the glory. "Therefore it is of faith," and not of works, "that it might be of grace," Rom. iv. 15. Yet this saving *faith* is the spring of shining holiness in every believer. Duties and virtues are not left out of our religion, when faith is brought into it. The graces of the saints join happily with the atonement of Christ, to render that day more illustrious.

Fourthly, 'That a company of such feeble Christians, should maintain their course towards heaven, through so many thousand obstacles:' This shall be another subject of admiration, and yield a further revenue of glory to our Lord Jesus Christ, for he who is their righteousness is their strength also. Isa. xlv. 24, 25. "In the Lord shall all the seed of Israel glo-

ry" in that day, as their strength and their salvation. They have broke through all their difficulties, and were "able to do all things through Christ strengthening them." Phil. iv. 13.

Behold that noble army with palms in their hands; once they were weak warriors, yet they overcame mighty enemies, and have gained the victory and the prize; enemies rising from earth, and from hell, to tempt and to accuse them, but "they overcame by the blood of the Lamb." Rev. xii. 7, 11. What a divine honour shall it be to our Lord Jesus Christ, the captain of our salvation, that weak Christians should subdue their strong corruptions, and get safe to heaven through a thousand oppositions within and without: It is all owing to the grace of Christ, that grace which is all-sufficient for every saint. 2 Cor. xii. 9. They are "made more than conquerors through him that has loved them." Rom. viii. 38.

Then shall the faith, and courage, and patience of the saints, have a blessed review; and it shall be told before the whole creation what strife and wrestlings a poor believer has passed through in a dark cottage, a chamber of long sickness, or perhaps in a dungeon; how he has there combated with powers of darkness, how he has struggled with huge sorrows, and 'has borne and has not fainted,' though he has been often 'in heaviness through manifold temptations.' Then shall appear the bright scene which St. Peter represents as the event of sore trials. 1 Pet. i. 6, 7. When our 'faith has been tried in the fire' of tribulation, and is found 'more precious than gold,' it

shall shine to the 'praise, honour, and glory,' of the suffering saints, and of Christ himself 'at his appearance.'

Behold that illustrious troop of martyrs, and some among them of the feeblest sex and of tender age; now that women should grow bold in faith, even in the sight of torments, and children, with a manly courage, should profess the name of Christ in the face of angry and threatening rulers; that some of these should become undaunted confessors of the truth, and others triumph in fire and torture; these things shall be matter of glory to Christ in that day; it was his power that gave them courage and victory in martyrdom and death. Every Christian there, every soldier in that triumphing army, shall ascribe his conquest to the grace of his Lord, his Leader, and lay down all their trophies at the feet of his Saviour, with humble acknowledgments and shouts of honour.

Almost all the saved number were, at some part of their lives, weak in *faith*, and yet, by the grace of Christ, they held out to the end, and are crowned. 'I was a poor trembling creature, shall one say, but I was confirmed in my faith and holiness by the gospel of Christ; or I rested on a naked promise and found support, because Christ was there, and he shall have the glory of it.' "In him are all the promises yea, and in him Amen, to the glory of the Father," 2 Cor. i. 20, 21, 22. And the Son shall share in this glory, for he died to ratify these promises, and he lives to fulfil them.

'Oh what an almighty arm is this (shall the believer say) that has borne up so many thousands of poor sinking creatures, and lifted their heads above the waves!' The spark of grace that lived many years in a flood of temptations, and was not quenched, shall then shine bright, to the glory of Christ who kindled and maintained it. When we have been brought through all the storms and the threatening seas, and yet the raging waves have been forbid to swallow us up, we shall cry out in raptures of joy and wonder, "What manner of man is this, that the winds and the seas have obeyed him?"

Then shall it be gloriously evident, that he has conquered Satan, and kept the hosts of hell in chains, when it shall appear that he has made poor mean trembling believers victorious over all the powers of darkness, for the Prince of 'peace has bruised him under their feet.'

Fifthly, There is more work for our wonder and joy, and more glory for our blessed Lord, when we shall see 'that so many dark and dreadful providences were working together in mercy, for the good of the saints;' it is because Jesus Christ had the management of them all put in his hand; and we shall acknowledge "he has done all things well," Rom. viii. 28. "All things have wrought together for good." It is the voice of Christ to every saint in sorrow, "what I do thou knowest not now, but thou shalt know hereafter," John xii. 7. I saw not then, saith the Christian, that my Lord was curing my pride, by such a threatening and abasing provi-

dence, that he was weaning my heart from sensual delights, by such a sharp and painful wound; but now I behold things in another light, and give thanks and praises to my divine Physician.

We shall look back upon the hours of our impatience, and be ashamed; we shall chide the flesh for its old repinings, when we shall stand upon the eternal hills of paradise, and cast our eyes back upon yonder transactions of time, those past ages of complaint and infirmity. We shall then, with pleasure and thankfulness, confess, that the captain of our salvation was much in the right to lead us through so many sufferings and sorrows, and we were much in the wrong to complain of his conduct.

Bear up your spirits then, ye poor afflicted distressed souls, who are wrestling through difficult providences all in the dark. Bear up but a little longer, "he that shall come, will come, and will not tarry;" he will set all his conduct in a fair light, and you shall say, 'Blessed be the Lord, and all his government.'

Sixthly, 'That heaven should be so well filled out of such a hell of sin and misery as this world is' shall be another delightful reflection full of wonder and glory. Take a short survey of mankind, how 'all flesh has corrupted its ways' before God, and 'every imagination of the thought of man's heart is only evil,' and that continually; there is none righteous, no not one.' Look round about you and see how iniquity abounds, violence, oppression, pride, lust, sensualities of all kinds, how they reign among the

children of men: Religion is lost, and God forgotten in the world; and yet, out of this wretched world, Christ has provided inhabitants for heaven, where 'nothing can enter that defileth.' Look into your own hearts, ye sinners, see what a hell lies there; and ye converts of the grace of Christ, look into your hearts too, and see how many of the seeds of wickedness still lie hid there; how much corruption, and how little holiness; look inward, and wonder that Christ should ever fit you for heaven, by by his converting and his sanctifying grace.

Look round the world again, and survey the miseries of this earth; as many calamities as there are creatures, and perhaps ten times more: Who is there on earth without his sorrows? And sometimes a multitude of them meet in one single sufferer: See how toil, and weariness, and disappointment, poverty and sickness, pain, and anguish, and vexation, are distributed through this world, that lies on the borders of hell; see all this, and wonder at the grace of Christ, that has taken a colony out of this miserable world, and made a heaven of it.

We shall, many of us, be a wonder to each other as well as to ourselves, and we shall all review and admire the grace of Christ in and towards us all. Among the rest, there are two sorts of Christians whose salvation shall be a special matter of wonder, and these are the *melancholy* and the *uncharitable*. The *melancholy* Christian shall wonder that ever such a sinner as himself was brought to heaven; and the *uncharitable* shall wonder how such a sinner as his

neighbour came there. The poor doubting melancholy soul, who was full of fears lest he should be condemned, shall then have full assurance that he is elected and redeemed, pardoned and saved, when he sees, hears and feels, the salvation and the glory upon him, within him, and all around him, and he shall admire and adore the grace of God his Saviour. The *narrow-souled* Christian, who said his neighbour would be damned for want of some party notions, or for some lesser failings, shall confess his uncharitable mistake, and shall wonder at the abounding mercy of Christ, which has pardoned those errors in his neighbour, for which he had excommunicated and condemned him. Both these Christians in that day, I mean, the *timorous* and the *censorious*, shall stand at his right-hand, as monuments of his surprising grace, who forgave one the defects of his *faith*, and the other his want of *love*; and their souls and their tongues shall join together to rejoice in the Lord, and their spirits shall magnify their God and Redeemer: Christ shall have his due revenue of glory from both, in the hour of their public salvation.

O what honour shall it add to the overflowing mercy of Christ, what joy and wonder to all the saints, to see Paul the persecutor and blasphemer there, and Peter who denied the Lord that bought him, and Mary Magdalene that impure sinner! See what a foul and shameful catalogue, what children of iniquity are at last made heirs and possessors of heaven. 1 Cor. vi. 9, 10, 11. The fornicators and idolaters, the thieves and the covetous, the drunkards, the re-

vilers, and the extortioners. Such they were in the days of ignorance and heathenism, fit fuel for the fire of hell; and in those circumstances they are utterly excluded 'from the kindom of God,' but now they find a place in that blessed assembly; and the converting grace of Christ is admired and glorified, that could turn such sinners into saints. O surprising scene of rich salvation, when these Corinthian converts, washed in the blood of Christ, and renewed by his spirit, shall appear in their white garments of holiness and glory! There is not one sinful creature to be found in all the vast retinue of the holy Jesus. But there are thousands who have been once great criminals, notorious sinners, and have been snatched by the the arm of divine love, as 'brands out of the burning.' What an affecting sight will it be, when we shall behold all the members of Christ united to their Head, and complete in glory; and see at the same time, a world of vile sinners doomed to destruction! With what adoration and wonder shall we cry out, "and such were some of these happy ones, but they are sanctified, but they are justified, in the name of the Lord Jesus, and by the spirit of our God," ver. 11. 'Not unto us, O Lord, not unto us, but to' God our Saviour be eternal honour.

In the *seventh* place, There is another glory and wonder added to to this illustrious scene, and gives honour to our blessed Saviour, and that is, 'that so many vigorous, beautiful, and immortal bodies, should be raised at once out of the dust, with all their old infirmities left behind them:' Not one ach or

pain, not one weakness or disease, among all the glorified millions: As the Israelites came out of their bondage in Egypt, so shall the army of saints from the prison of the grave, "and not one feeble among them." Psal. cv. 37. This is the work of Christ the Creator and the Healer.

Here I might run many sorrowful divisions, and travel over the large and thorny field of sickness and pains that attend human nature, those inborn mischiefs that vex poor Christians in this state of trial and suffering: But these were all buried when the body went to the grave, and they are buried for ever; he that has the keys of death, shall let the bodies of his saints out of prison; but no gout nor stone, no infirmity nor distemper, no head-ach nor heart-ach, shall ever attend them. The body was 'sown in weakness, but it is raised in power;' it was 'sown in dishonour, it is raised in glory,' through the power of the second Adam, and his quickening spirit. 1 Cor. xv. 43, 45. Rom. viii. 11.

Then shall Christ appear to be Sovereign and Lord of death, when such an endless multitude of old and new captives are released at his word, and the grave has restored its prey; when those bodies which have been turned into dust some thousands of years, and their atoms scattered abroad by the winds of heaven, shall be raised again in glory and dignity, to meet their descending Lord in the air. Surely Jesus in that day shall be acknowledged as a Sovereign of nature, when, at the word of his command, a new creation shall arise, all perfect and immortal.

It will add yet further glory to Christ, when we remember what fruitful seeds of iniquity were lodged in that flesh and blood, which we wore on earth, and which we laid down in the tomb; and when, at the same time, we survey our glorified bodies, how spiritual, how holy, how happily fitted for the service of glorified souls made perfect in holiness. How did all the saints once complain of a 'law in their members, that warred against the law of their minds, and brought them into bondage to the law of sin?' But this 'law of sin' is now for ever abolished, this 'bondage' dissolved and broken, and these 'members' are all new-created, for 'instruments' of 'righteousness' to serve God in his temple, for ever and ever. Holy Paul shall no more 'groan in a sinful tabernacle,' he shall no more complain of that 'flesh wherein no good thing dwelt,' he shall cry out no more, "O wretched man that I am, who shall deliver me?"

Many and bitter have been the sorrows of a holy soul in this world, because of the perverse dispositions of animal nature and the flesh: But none of the saints in that assembly shall ever feel again the stings of inward envy, the pricking thorns of peevishness, nor the wild ferments of 'wrath and passion:' None of them shall ever find those 'unruly appetites' which wrought so strongly in their old flesh and blood, and too often overpowered their unwilling souls, those appetites which brought their consciences sometimes under fresh guilt, and filled them with inward reproaches, and agonies of spirit. These evil principles are all destroyed by death, they are lost in the

grave, and shall have no resurrection. The new-raised bodies of the righteous in that day, shall be completely obedient to the dictates of their spirits, without any vicious juices to make reluctance, or perverse humours to raise an inward rebellion: And not only so, but perhaps even our bodies shall have some active holy tendencies, wrought in them so far as corporeal nature can administer, toward the sacred exercises of a glorified saint. A sweet and blessed change indeed! And Jesus who raised these bodies in this beauty of holiness, shall receive the glory of this divine work.

The last instance I shall mention, wherein Christ shall be admired in his saints, is this, 'they shall appear in that day, as so many images of his person, and as so many monuments of the success of his office.'

Is the blessed Jesus a great Prophet and the Teacher of his church? These are the persons that have learnt his divine doctrine, they have 'heard the joyful sound' of his gospel, and the holy truths of it are copied out in their hearts. These are the disciples of his school; and by his word, and by his spirit, they have been taught to know God and their Saviour, and they have been trained up in the way to eternal life.

Is Jesus a great 'High Priest, both of sacrifice and intercession?' Behold all these souls, an endless number, purified from their defilements by the blood of his cross, washed and made white in that blessed laver, and reconciled to God by his atoning sacrifice: Behold the power of his intercession, in securing mil-

lions from the wrath of God, and in procuring for them every divine blessing. He has obtained for each of them grace and glory.

Is Jesus the 'Lord of all things,' and the 'King of his church?' Behold his subjects waiting on him, a numerous and a loyal multitude, who have the laws of their King engraven on their souls. These are the sons and daughters of Adam, whom he has rescued by his power from the kingdom of darkness, and the hands of the devil: He has guarded them from the rage of their malicious adversaries in earth and hell, and brought them safe through all difficulties, to behold the glories of this day, and to celebrate the honours of their King.

Is he the 'Captain of salvation?' See what a blessed army he has listed under his banner of love; and they have followed him through all the dangers of life and time under his conduct. These are the 'chosen, the called, the faithful.' They have sustained many a sharp conflict, many a dreadful battle, and they are at last, 'made more than conquerors through him that has loved them.' They attribute all their victories to the wisdom, the goodness, and the power of their divine Leader; and even stand amazed at their own success, against such mighty adversaries: But they fought under the banner, conduct, and influence of the 'Prince of life,' the King of righteousness, who is always victorious, and has a crown in his hand for every conqueror.

Is Jesus the great 'example of his saints?' Behold the virtues and graces of the Son of God, copied out

in all his followers. 'As he was, so were they in this world, holy, harmless and undefiled, and separate from sinners:' As he now is, so are they, glorious in holiness, and divinely beautiful, while each of them reflects the image of their blessed Lord, and they appear as wonders to all the beholding world. They 'were unknown' here on earth, even as 'Christ himself was unknown:' This is the day appointed to reveal their works and their graces. Jesus is the 'brightness of his Father's glory, and the express image of his person;' and all the sons and daughters of God shall then appear, as so many pictures of the blessed Jesus, drawn by the finger of the eternal spirit.

And not their souls only, but their glorified bodies also are framed in his likeness. What grace and grandeur dwells in each countenance, 'as thou art,' O blessed Jesus, so shall they be in that day, 'all of them resembling the children of a king!' Vigour and health, beauty and immortality, shine and reign throughout all that blessed assembly. The adopted sons and daughters of God resemble the original and only begotten Son: Christ will have all his brethren and sisters conformed unto his glories, that they may be known to be his kindred, the children of his Father, and that he 'may appear the first-born among many brethren.' When the Son of God breaks open the graves, he forms the dust of his saints, by the model of his own glorious aspect and figure, "and changes their vile bodies into the likeness of his own glorious body, by that power whereby he is able to

subdue all things to himself," Phil. iii. *ult.* He shall be admired as the bright *original*, and each of the saints as a fair and glorious *copy:* The various beauties that are dispersed among all that assembly, are summed up and united in himself; 'he is the chiefest of ten thousands, and altogether lovely.' One sun in the firmament can paint his own bright image at once, upon a thousand reflecting glasses, or mirrors of gold: What a dazzling lustre would arise from such a scene of reflections! But what superior and inexpressible glory, above all the powers of similitude and beyond the reach of comparison, shall irradiate the world in that day, when Jesus the Son of righteousness shall shine upon all his saints, and find each of them well prepared to receive this lustre, and to reflect it round the creation; each of them displaying the image of the original Son of God, and confessing all their virtues and graces, all their beauties and glories, both of soul and body, to be nothing else but mere copies and derivations from Jesus, the first and fairest image of the Father!

USE.

The doctrines and the works of divine grace are full of wonder and glory: Such is the person and offices of Christ, such are his holy and faithful followers, and such eminently will be the blessed scene at his appearance. In the foregoing part of the discourse, we have briefly surveyed some of those glorious wonders, we now come to consider what *use* may be made of such a theme.

Use 1. It gives us eminently these two lessons of *instruction.*

Lesson 1. 'How mistaken is the judgment of flesh and sense, in the things that relate to Christ and his saints.' The Son of God himself, was abused and scorned by the blind world, they esteemed him as "one smitten of God and unbeloved," and "they saw no beauty nor comeliness in him," Isa. liii. 23. He was poor and despised all his life, and he was doomed to the death of a criminal and a slave. As for the *saints*, they find no more honour or esteem among men than their Lord, they are many times called and counted 'the filth of the world, and the off-scouring of all things,' 1 Cor. iv. 13. This is the judgment of flesh and sense.

But when the great appointed hour is come, and Jesus shall return from heaven 'with a shout of the arch-angel, and the trump of God,' when he shall call up his saints from their beds of dust and darkness, and make the graves resign those 'prisoners of hope,' when they shall all gather together around their Lord, a bright and numerous army, shining and reflecting the splendours of his presence, how will the judgment of flesh and sense be confounded at once, and reversed with shame! 'Is this the man that was loaded with scandal, that was buffetted with scorn, and scourged and crucified in the land of Judea? Is this the person that hung on the cursed tree, and expired under agonies of pain and sorrow? Amazing sight! How majestic, how divine his appearance! The Son of God, and the King of glory! And

are these the men that were made the mockery of the world? That *wandered about in sheep-skins, and goat-skins, in dens and caves of the earth?* Surprising appearance! How illustrious! How full of glory!' O that such a meditation might awaken us to judge more by faith.

Lesson 2. The next lesson that we may derive from the text is this, viz. 'One great design of the day of judgment, is to advance and publish the glory of Christ.' He shall come on purpose to 'be glorified in his saints;' the whole creation was made by him and for him; the transactions of Providence, grace and justice, are managed for his honour; and the joyful and terrible affairs of the day of judgment, are designed to display the majesty and the power of Jesus the King, the wisdom and equity of Jesus the Judge, and the grace and truth of Jesus the Saviour. I will grant indeed, that the appointment of this day is partly intended for the glory of Christ, in the 'just destruction of the impenitent,' for he will be glorified in pouring out the vengeance of his Father upon rebellious sinners: "The Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire, taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power," ver. 7, 8, 9. before my text. 'But his sweetest and most valuable revenue of glory arises from' among his saints.

If the 'messengers of the churches' are called 'the glory of Christ,' with all the weaknesses, and sins, and follies that attend the best of them here, as in 2 Cor. viii. 23. much more shall they be his *glory* hereafter, when they shall have no spot nor blemish found upon them, and the work of Christ upon their souls has formed and finished them, in the perfect beauty of holiness. The saints shall reflect glory on each other, and all of them cast supreme lustre on Christ their head: The people shall be the crown and glory of the minister in that day, and the minister shall be the joy and glory of the people, and both shall be the crown, joy and glory of our Lord Jesus Christ, 1 Thes. ii. 19, 20. 2 Cor. i. 14. 2 Thes. i. 12. He shall appear high on a throne in the midst of that bright assembly, and say, 'Father, these are the sheep that thou hast given me, in the counsels of thine eternal love; all these have I ransomed from hell at the price of my own blood; these have I rescued by my grace, from the dominion of sin and the devil; I have formed them unto holiness, and fitted them for heaven; I have kept them by my power through all the dangers of their mortal state, and have brought them safe to thy celestial kingdom: *All thine are mine, and all mine are thine; I was glorified in them* on earth: John xvii. 10. and they are now my everlasting crown and glory.'

Then shall the unknown worlds that never fell, worlds of angels and innocent creatures, and the world of guilty devils and condemned rebels, stand and wonder together at the recovery and salvation

Christ has provided for the fallen sons of Adam. They shall stand amazed to see the millions of apostate creatures, the inhabitants of this earthly globe, recovered to their duty and allegiance by the Son of God, going down to dwell amongst them; millions of impure and deformed souls restored to the divine image, and made beautiful as angels, by the grace and spirit of our Lord Jesus. Those spectators shall be filled with admiration and transport, to see such a multitude of criminals pardoned and justified, for the sake of a righteousness which they themselves never wrought, and accepted as righteous in the sight of God, by a covenant of grace unknown to other worlds, and by faith in the great Mediator. They shall wonder to see such an innumerable company of polluted wretches, washed from their sins in so precious a laver as the blood of God's own Son: And he that hung upon the cross as a spectacle of wretchedness at Jerusalem, shall entertain the superior and inferior worlds with the sight of his adorable and divine glories, and the spoils he has brought from the regions of death and hell. Thus to 'the principalities and powers in heavenly places, shall be made known by the church *triumphant*, the manifold wisdom,' and the manifold grace of God the Father, and his Son Jesus Christ, Eph. iii. 10.

But tremble, Oh ye obstinate and impenitent wretches, ye sensual sinners, ye infidels of a Christian name and nation, Christ will be glorified in you one way or another: If your hearts are not bowed and melted to receive his gospel, you shall be 'pun-

ished with everlasting destruction' among those that 'know not God, and obey not the gospel of his Son.'

Tremble, ye sensual and ye profane sons of iniquity, when ye remember this day, when ye shall see the holy souls that ye scorned, with crowns on their heads, and palms in their hands, with the shout of victory and joy on their tongues, and the God-man whom ye despised, and whose grace ye neglected, shining at the head of that bright assembly.

Tremble, ye infidels, ye despisers of the name of a crucified Christ, behold his cross is become a throne, and his crown of thorns a crown of glory: See the man whom ye have scorned and reproached, at the head of millions of angels, and adored by ten thousand times ten thousand saints, while wicked princes and captains, armies and nations of sinners, wait their doom from his mouth, nor dare hope for a word of his mercy. O make haste, and come and be reconciled to him, and to God by him, that ye may belong to that blessed assembly, that ye may bear a part in the triumphs of that day, and that Christ may be glorified in your recovery from the very borders of damnation.

This thought leads me to the next *use*.

II. This discourse gives 'rich encouragement to the greatest sinners to hope for mercy, and to the weakest saints to hope for victory and salvation.' Such sort of subjects of the grace of Christ, shall yield him some of the brightest rays of glory at the last day. Yet, sinners, let me charge you here never to hope for this happiness without solemn repentance,

and an entire change of heart unto holiness, for an unholy soul would be a fearful blemish in that assembly, and a disgrace to our Lord Jesus. Christians I would charge you also never to hope for the happiness of this day, without battle and conquest, for all the members of that assembly must be overcomers; but where there is a hearty desire and longing after grace and salvation, let not the worst of sinners despair, nor the weakest believer let go his hope, for it is such as you and I are, in whom Christ will be magnified in that day.

Believe this, Oh thou humbled and convinced sinner, who complainest thy heart is hard, though thou wouldest fain repent and mourn; who fearest the bonds of thy corruptions are so strong that they shall never be broken; believe that the sovereign grace of Christ has designed to exalt itself in the sanctification of such unholy souls as thou art, and in melting such hard hearts as thine. And thou poor trembling soul that wouldest fain trust in a Saviour, but art afraid, because of the greatness of thy guilt, and thine abounding iniquities, believe this, that 'where sin has abounded, grace has much more abounded:' It is from the bringing such sinners as thou art to heaven, that the choicest revenues of glory shall arise to our Lord Jesus Christ, and thy acclamations of joy and honour to the Saviour, shall perhaps be loudest in that day, 'when he shall come to be glorified in his saints, and admired in all them that believe.'

Read 1 Tim. i. 13, 14, 15, and 16. and see there what an account the great Apostle gives of his own

conversion; "I was a blasphemer, and a persecutor, and injurious, yet I obtained mercy; and the grace of our Lord was exceeding abundant with faith, and love, which is in Jesus Christ." Now I am sent to publish and preach to blasphemers and persecutors, that "this is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief. Howbeit, for this cause I obtained mercy, that in me first, Jesus Christ might shew forth all long-suffering, for a pattern to them which should hereafter believe on him to life everlasting."

Turn to another text, ye feeble believers, 2 Cor. xii. 9, 10. there you shall find the same Apostle a convert and a Christian, but too weak to conflict with the messenger of Satan that buffetted him, nor able to release himself from that sore temptation that lay heavy upon him; but having received a word from Christ that his 'grace was sufficient, and that his 'strength was' to shine 'perfect in glory in the midst of our weakness,' the Apostle encourages himself to a joyful hope: Now, says he, I can even "glory in my infirmities (so far as they are without sin) that the power of Christ may rest upon me; when I am weak" in myself, "I am strong" in the Lord.

Are not the most diseased patients the chief honours of the physician that hath healed them? And must not these appear eminently in that day, when he displays to the sight of the world the noblest monuments of his healing power? When cripples and invalids gain the victory over mighty enemies, is not

the skill and conduct of their leader most admired? You are the persons then in whom Christ will be glorified, be of good cheer, receive his offered grace, and wait for his salvation.

III. The next *use* I shall make of this discourse, is to draw a 'word of advice' from it. 'Learn to despise those honours and ornaments in this world, in which Christ shall have no share in the world to come.' I do not say, 'cast them all away,' for many things are needful in this life, that can have no immediate regard to the other; but 'learn to despise them,' and set light by them, because they reach no further than time, and shall be forgotten in eternity. Never put the higher esteem on yourselves or your neighbours, because of the gay glitterings of silk or silver; nor let these employ your eyes and your thoughts in the time of worship, when the things of the future world should fill up all your attention; nor let them entertain your tongues in your friendly visits, so as to exclude the discourse of divine ornaments, and the glorious appearance of our Lord Jesus.

When I am to put on my best attire, let me consider, if I am hung round with jewels and gold, these must perish before that solemn day, or melt in the last great burning, they can add no beauty to me in that assembly. If I put on love, and faith, and humility, I shall shine in these hereafter, and Christ shall have some rays of glory from them. O may your souls and mine be drest in those graces which are "ornaments of great price in the sight of God!" 1 Pet. iii. 3, 4. Such as may command the respect

of angels, and reflect honour upon Christ in that solemnity!

I confess we dwell in flesh and blood, and human nature in the best of us is too much imprest by things sensible: When we see a train of human pomp and grandeur, and long ranks of shining garments and equipage, it is ready to dazzle our eyes, and attract our hearts: Vain pomp, and poor equipage, all this, when compared with the triumph of our blessed Lord, at his appearance with an endless army of his holy ones; where every saint shall be vested (not in silks and gold) but in robes of refined light, out-shining the sun, such as Christ himself wore in the mount of transfiguration. Millions of suns in one firmament of glory. Think on that day, and the illustrious retinue of our Lord: Think on that splendor that shall attract the eyes of heaven and earth, shall confound the proud sinner, and astonish the inhabitants of hell: Such a meditation as this will cast a dim shadow over the brightest appearances of a court, or a royal festival; it will spread a dead colouring over all the painted vanities of this life; it will damp every thought of rising ambition and earthly pride, and we shall have but little heart to admire or wish for any of the vain shows of mortality. Methinks every gaudy scene of the present life, and all the gilded honours of courts and armies, should grow faint, and fade away, and vanish, at the meditation of this illustrious appearance.

IV. This text will give us also two hints of *caution*.

First, 'You that are rich in this world, or wise, or mighty, dare not ridicule nor scoff at those poor weak Christians, in whom Christ shall be admired and glorified in the last day.' You that fancy you have any advantages of birth or beauty, of mind or body here on earth, dare not make a jest of your poor pious neighbour that wants them, for he is one of those persons whom Christ calls his *glory*, and he himself has given you warning, lest you incur his resentment on this account, Matth. xviii. 6. "Whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." Perhaps the good man has some blemish in his outward form, or it may be his countenance is dejected, or his mien and figure awkward and uncomely; perhaps his garments sit wrong and unfashionable upon him, or it may be they hang in tatters; the motions of his body perhaps are ungraceful, his speech improper, and his deportment is simple and unpolished; but he has shining graces in his soul, in which Christ shall be admired in the last day, and how darest thou make him thy laughing-stock? Wilt thou be willing to hear thy scornful jest repeated again at that day, when the poor derided Christian has his robes of glory on, and the Judge of all shall acknowledge him for one of his favourites?

The *second* hint of caution is this, 'You that shall be the glory of Christ in that day, dare not do any thing that may dishonour him now.' Walk answerable to your character and your hope, nor indulge the least

sinful defilement. Say within yourselves, 'Am I to make one in that splendid retinue of my Lord, where every one must appear in robes of holiness, and shall I spot my garments with the flesh? When I am provoked to anger and indignation, let me say, doth wrath and bluster become a follower and an attendant of the meek and peaceful Jesus? When I am tempted to pride and vanity of mind, will this be a beauty, or a blemish, to that assembly that shines in glorious humility? Or perhaps I am wavering, and ready to yield, and become a captive to some foolish temptation; but how then can I expect a place in that holy triumph, which is appointed for none but conquerors? And how shall I be able to look my blessed General in the face on that day, if I prove a coward under his banner, and abandon my profession of strict holiness, at the demand of a sinful and threatening world?'

V. The last *use* I shall make of the text, is matter of 'consolation and joy' to two sorts of Christians.

First, 'To the poor, mean, and despised followers of Christ,' and in whom Christ himself is despised by the ungodly world; read my text, and believe that in you, Christ shall be glorified and admired, when, with a million of angels, he shall descend from heaven, and make his last appearance upon earth; mean as you are in your own esteem, because of your ignorance and your weakness in this world, you shall be one of the glories of Christ in the world to come: Little and despicable as you are in the esteem of proud sinners, they shall behold your Lord exalted on his throne, and you sitting among the honours at

his right hand, while they shall rage afar off, and gnash their teeth at your glory: When the eye of faith is open, it can spy this bright hour at a distance, and bid the mourning Christian rejoice in hope.

Secondly, There is *comfort* also in my text, to those 'who mourn for the dishonour of Christ in the world;' those lively members of the mystical body who sympathize with the blessed Head, under all the reproaches that are cast upon him and his gospel, who groan under the load of scandal that is thrown upon Christ in an infidel age, as though it were personally thrown upon themselves. It is matter of lamentation indeed, that there are but few of this sort of Christians in our day, few that love our Lord Jesus with such tenderness; but if such there be among you, open your eyes, and look forward to this glorious day. This day, to which Enoch, the first of all the prophets, and John, the last of all the Apostles, directs our faith. Read their own words, Jude 14, 15. Rev. i. 7. "Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them, of all their ungodly deeds which they have ungodlily committed, and of all the hard speeches, which ungodly sinners have spoken against him. Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: And all kindreds of the earth shall wail because of him." Bear up your hearts, ye mourners, and support your hopes with the promise of our Lord. "Again, a little while and ye shall see me;" ye shall see "the Son

of man sitting on the throne of his glory." Matt. xxv. 31. 'Then shall your heart rejoice' in his honours and in your own, and this "joy no man taketh from you," John xvi. 19, 22. And while he repeats this promise with his last words in the Bible, 'surely I come quickly,' let every soul of us echo to the voice of our beloved, *Amen. Even so come Lord Jesus.*

DISCOURSE V.

THE WRATH OF THE LAMB.

Rev. vi. 15, 16, 17.

And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond-man, and every free-man hid themselves in the dens, and in the rocks of the mountains; and said to the mountains and rocks, fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: For the great day of his wrath is come; and who shall be able to stand.

WHEN some terrible judgment, or execution of divine vengeance is denounced against an age or a nation, it is sometimes described in the language of prophecy, by a resemblance to the last and great judgment-day, when all mankind shall be called to account for their sins, and the just and final indignation of God shall be executed upon obstinate and unrepenting criminals; the discourse of our Saviour in the xxivth of Matthew, is an eminent example of this kind, where the destruction of the Jewish nation is predicted, together with the final judgment of the world, in such uniform language, and similar phrases of speech, that it is difficult to say, whether both these scenes of vengeance run through the whole discourse, or which part of the discourse be-

longs to the one, and which to the other. The same manner of prophecy appears in this text.

Learned interpreters suppose these words to foretel the universal consternation which was found amongst the heathen idolaters and persecutors of the Church of Christ, when Constantine, the first Christian Emperor, was raised to the throne of Rome, and became governor of the world. But whether they hit upon the proper application of this prophecy or not, yet still it is pretty evident, that this scene of terror is borrowed from the last judgment, which will eminently appear to be the "day of wrath," as it is called, Rom. ii. 5. It is the great day of divine indignation, in so eminent a manner, that all the tremendous desolations of kingdoms and people, from the creation of the world, to the consummation of all things, shall be but as shadows of that day of terror and vengeance.

I shall therefore consider these words at present, as they contain a solemn representation of that last glorious and dreadful day; and here I shall enquire particularly, (1.) 'Who are the persons whose aspect and appearance shall then be so dreadful to sinners?' (2.) How comes the wrath which discovers itself at that time to be so formidable? and (3.) How vain will all the shifts and hopes of sinners be, in that dreadful day, to avoid the wrath and vengeance.'

First, Who are the persons that appear clothed in so much terror?

Answ. It is he that "sits upon the throne and the Lamb:" It is God the Father of all, the great and

Almighty Creator, the supreme Lord and Governor of the world, and the Lamb of God, i. e. our Lord JESUS CHRIST, his Son, dwelling in human nature, to whom the judgment of the world is committed, and by whom the Father will introduce the terrible and the illustrious scenes of that day, and manage the important and eternal affairs of it. It it by these names that the Apostle John, in this prophetical book, describes *God the Father* and his *Son Jesus.* Rev. iv. 10. and v. 6.—13.

If it be enquired, why God the Father is described as the person 'sitting on the throne,' this is plainly agreeable to the other representations of him throughout the Scripture, where he is described as first and supreme in authority, as sitting on the throne of majesty on high, as denoting and commissioning the Lord Jesus, his well-beloved Son, to act for him, and as placing him on his throne, to execute his works of mercy or vengeance. Rev. iii. 21. "He that overcometh shall sit down with me on my throne," saith our Saviour, "even as I have overcome, and am set down with the Father on his throne." John v. 22, 27. 'The Father hath committed all judgment into the hands of the Son." It is true, the Godhead or divine essence is but one, and it is the same Godhead which belongs to the Father that dwells in the Son, and in this respect "Christ and the Father are one, he is in the Father, and the Father in him," John x. 30, 38; yet the Father is constantly exhibited in Scripture, with peculiar characters of prime authority, and the

Son is represented as receiving all from the Father. John v. 19, 20, 22, 26, 27.

If it be farther enquired, 'why Christ is called the Lamb of God,' I shall not pursue those many fine metaphors and similes, in which the wit and fancy of men have run a long course on this subject; but shall only mention these two things.

1. He is called the Lamb, from the innocence of his behaviour, the quietness and meekness of his disposition and conduct in the world. The character of Jesus, among men, was peaceful, and harmless, and patient of injuries; "when he was reviled, he reviled not again, but was led as a Lamb to the slaughter," with submission, and without revenge: This resemblance appears, and is set forth to view in several Scriptures, wherein he is compared to this gentle creature. Acts viii. 32. 1 Pet. ii. 23.

2. He is called the Lamb, because he was appointed a sacrifice for the sins of men; John i. 29. "Behold the Lamb of God, which taketh away the sins of the world." 1 Pet. i. 18, 19. "You were redeemed with the precious blood of Christ, as of a lamb without blemish, and without spot." It was a lamb that was ordained for the constant daily sacrifice amongst the Jews, morning and evening, to typify the constant and everlasting influence of the atonement made by the death of Christ. Heb. x. 11, 12. It was a lamb which was sacrificed at the passover, and on which the families of Israel feasted, to commemorate their redemption from the slavery of Egypt, and to typify Christ who is "our passover, who was sacrific-

ed for us," and for whose sake the destroying angel spares all that trust in him, 1 Cor. v. 7.

But will a *lamb* discover such dreadful wrath? Has the Lamb of God such indignation in him? Can the meek, the compassionate, the merciful Son of God, put on such terrible forms and appearances? Are his tender mercies vanished quite away, and will he renounce the kind aspect, and the gentle language of a lamb for ever?

To this I answer, that the various glories and offices of our blessed Lord, require a variety of human metaphors and emblems to represent them. He was a lamb, full of gentleness, meekness, and compassion, to invite and encourage sinful perishing creatures, to accept of divine mercy: But he has now to deal with obstinate and rebellious criminals, who renounce his Father's mercy, and resist all the gentle methods of his own grace and salvation: And he is sent by the Father to punish those rebellions, but he is named 'the Lamb of God' still, to put the rebels in mind what gentleness and compassion they have affronted and abused, and to make it appear that their guilt is utterly inexcusable.

Let us remember, Christ is now a Lamb, raised to the throne in heaven, and furnished and armed 'with seven eyes and seven horns,' with perfect knowledge and perfect power, to govern the world, to vindicate his own honour, and to avenge himself upon his impenitent and obstinate enemies. Rev. v. 5, 6. Here the Lamb will assume the name of the "Lion of the tribe of Judah" also, and he must act in different

characters, according to the persons he has to deal with.

The *second* general question which we are to consider, is, 'How comes the wrath of that great day to be so terrible?'

I answer in general, because it is not only the 'wrath of God,' but of 'the Lamb:' It is the wrath that is manifested for the affronts of divine authority, and the abuse of divine mercy: It is wrath that is awakened by the contempt of the laws of God, written in the books of nature and Scripture, and for the contempt of his love revealed in the Gospel by Jesus Christ.

It is proper to observe here, that the 'wrath of God,' and the 'wrath of the Lamb,' are not to be conceived as exactly the same, for it is the wrath of the Son of God in his human nature exalted, as well as the displeasure of God the Father: It is the righteous and holy resentment of the man Jesus, awakened and let loose against rebellious creatures that have broken all the rules of his Father's government, and have refused all the proposals of his Father's grace: It is the wrath of the highest, the greatest, and the best of creatures, joined to the wrath of an offended Creator*. But let us enter a little into particulars.

* Here let it be observed, that when the holy Scripture speaks of the *wrath and indignation of the blessed God*, we are not to understand it as though God were subject to such passions or affections of nature, as we feel fermenting or working within ourselves when our anger rises: But because the justice or rectoral wisdom of God inclines him to bring natural evil, pain or sorrow, upon those who are obstinately guilty of moral evil or sin, and to treat them as anger or wrath inclines men to treat those

1. It is righteous wrath, and just and deserved vengeance, that 'arises from the clearest discoveries of the love of God neglected, and the sweetest messages of divine grace refused.' All the former discoveries of the love of God to men, both in nature and providence, as well as by divine revelation, whether made by men, or by angels, whether in the days of the Patriarchs, or in the days of Moses and the Jews, were far inferior to the grace which was revealed by Jesus Christ; and therefore the sin of rejecting it is greater in proportion, and the punishment will be more severe. "If the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward,—how shall we escape if we neglect so great salvation, as THIS which began to be spoken by our Lord?" Heb. ii. 2, 3.

Moses had many true discoveries of grace made to him, and entrusted with him, for sinful men: But the Scripture saith, John i. 17. "The law came by Moses, and grace and truth came by Jesus Christ," i. e. in such superabundance, as though grace and truth had never appeared in the world before. The forgiving mercy of God, under the veil of ceremonies and sacrifices, and the mediation of Christ, under the type

that have offended them; therefore the Scripture, speaking after the manner of men, calls it, the *wrath and indignation of God.*

And it is hard to say, whether or no the *wrath of the Lamb,* i. e. of the man *Christ Jesus,* in whom the Godhead dwells, be any thing more, than the calm, dispassionate, rectoral wisdom of the human nature of *Christ,* inclining him to punish rebellious and impenitent sinners, in conformity to the will of God his Father, or in concurrence with the Godhead which dwells in him.

of the high priest, was but a dark and imperfect discovery, in comparison of the free, the large, the full forgiveness, which is brought to us by the gospel of Christ. Learn this doctrine at large, from Heb. x. 1.—14. This is amazing mercy, astonishing grace, and the despisers of it will deserve to perish with double destruction, for they wink their eyes against clearer light, and reject the offers of more abounding love.

2. It is wrath that is 'awakened by the most precious and most expensive methods of salvation slighted and undervalued.' Well may God say to Christian nations, especially to *Great-Britain*, who sits under the daily sound of this gospel, "What could I have done more for you than I have done?" Isa. v. 4. 'I have sent my own Son, the son of my bosom, the son of my eternal love, to take flesh and blood upon him, that he might be able to die in your stead, who were guilty rebels, and deserved to die: I have given him up to the insults and injuries of men, to the temptations, the buffetings, and rage of devils, to the stroke of the sword of my justice, to the cursed death of the cross for you; here is heaven and salvation purchased for man, with the dearest and most valuable life in all the creation, with the richest blood that ever ran in the veins of a creature, with the life and blood of the Son of God; and yet you refused to receive and accept of this salvation, procured at so immense a price. I called you to partake of this invaluable blessing freely, "without money and without price," and yet you slighted all these offers of

mercy; what remains but that my wrath should kindle against you in the hottest degree, and fill your souls with exquisite anguish and misery; you have refused to accept of a covenant which was sealed with the blood of my own Son, which was confirmed by miraculous operations of my own Spirit; you have valued your sinful pleasures, and the trifles of this vain world, above the blood of my Son, and the life of your souls: It is divinely proper that divine vengeance should be your portion, who have rejected such rich treasures of divine love.' Heb. x. 28—31. 'He that despised Moses' law, died without mercy, under two or three witnesses; of how much sorer punishment suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the spirit of grace? For we know him that hath said vengeance belongeth unto me, I will repay, saith the Lord.'

3. It is wrath that 'must avenge the affronts and injuries done to the prime minister of God's government, and the chief messenger of his mercy.' All the Patriarchs, and the Prophets, and Angels themselves, were but 'servants' to bring messages of divine grace to men: and some of them in awful forms and appearances, represented the authority of God too: But the 'Son of God' is the prime minister of his government, and the noblest ambassador of his grace, and the chief deputy or vicegerent in his Father's kingdom. See Heb. i. 1, 2. Psal. ii. 6, 9, 12.

His Father's glory and grandeur, compassion and love, are most sublimely exhibited in the face of Christ his Son, and God will not have his highest and fairest image disgraced and affronted, without peculiar and signal vengeance.

The great God will vindicate the honours of his Son Jesus, in the infinite destruction of a rebellious and unbelieving world: And the Son himself hath wrath, and just resentment; he will vindicate his own authority, and his commission of grace. He hath a rod of iron put into his hands, as well as a sceptre of mercy, and with this rod will he break to pieces rebellious nations. Rev. iii. latter end. It is not fit that the first minister of the empire of the King of heaven, and the brightest image of his majesty and of his love, should appear always in the character of a Lamb, a meek and unresenting creature. He will put on the Lion when his commission of grace is ended: He is the 'Lion of the tribe of Judah,' Rev. v. 5. And will 'rend the caul of the heart' of those unrepenting sinners, who have resisted his authority and abused his love.

And how will the wrath of the Lamb of God penetrate the soul of sinners with intense anguish, when the meek and the compassionate Jesus, shall be commissioned and constrained to speak the language of resentment and divine indignation?

'Did you not hear of me sinners in yonder world, which lies weltering in flames? Did you not read of me in the gospel of my grace? Did you not learn my character and my salvation in the ministrations of

my word? Were you not told that I was appointed to be the Saviour of a lost world, and a minister of divine mercy to men? And was there not abundant evidence of it by miracles and prophecies? Were you not told that I was exalted after my sufferings to the right hand of God, on purpose to "bestow repentance and remission of sins?" Acts v. 31. And were you not informed also, that I had a 'rod of iron' given me to dash rebels to death? Psal. ii. What is the reason you never came to me, or submitted to my government, or accepted of my grace? Did you never hear of the threatenings that stood like drawn swords against those who wilfully refuse this mercy? Did you think these were mere bugbears, mere sounding words to fright children with, and harmless thunder that would never blast you? Did you think these flashes of wrath in my word, were such sort of lightenings as you might safely play with, and flame that would never burn? What punishments think you, do you deserve, *first* for the abuse of my authority, and *then* for the wilful and obstinate refusal of my grace? Is it not divinely fit and proper, my wrath should awake against such heinous criminals? Where is any proper object for my resentment, if you are not made objects of it? Take them, angels, bind them hand and foot, and cast them into utter darkness: Let them be thrown headlong into the prison of hell, where fire and brimstone burn unquenchably, where light, and peace, and hope can never come. Let them be crushed with the rod of iron, which the Father hath put into my hands, as

the first minister of his kingdom, as the avenger of his despised grace.'

4. It is a wrath, that is 'excited by a final and utter rejection of the last proposals of divine love.' When mercy was offered to men by the blessed God at first, the discoveries were more dark and imperfect, there were still further discoveries to be made in following ages: Therefore the crime and guilt of sinners in those former days, was much less than the crime and guilt of those who reject this last proposal of mercy. There is no further edition of the covenant of grace, for those who refuse this offer. Those who neglect Christ as he is set forth in the gospel, to be a sacrifice for sin, "there remains no more sacrifice for them, but a certain fearful expectation of vengeance and fiery indignation, which shall consume the adversary." Heb. x. 26, 28.

All the former dispensations of grace are contained eminently and compleated in this dispensation of the gospel. God can send no greater messenger than his own Son, and he concludes and finishes the whole scene and period of grace, with the gospel of Christ. There remains nothing but wrath to the uttermost for those who have abused this last offer of mercy. This was exemplified in the destruction of Jerusalem and the Jews, a little after they had put Christ to death, and rejected the salvation which he proposed; and this wrath will be more terribly glorified in the final destruction of every sinner that wilfully rejects the glad tidings of this salvation.

5. It is such wrath, as 'arises from the patience of a God, tired and worn out by the boldest iniquities of men, and by a final perseverance in their rebellions.' It is the character and glory of God to be "long-suffering, and slow to anger." Exod. xxxiv. 6. "The Lord God merciful and gracious, long-suffering, and abundant in goodness and truth;" and Jesus his Son, is the minister of this his patience, and the intercessor for this delay of judgment and vengeance. He is represented as interceding one year after another, for the reprieve of obstinate sinners, and at his intercession, God the Father 'waits to be gracious:' But God will not wait and delay, and keep silence for ever, nor will Jesus for ever plead. Psal. l. 1, 3, 21, 22. "Consider this ye that forget God, lest he tear you in pieces, and there be none to deliver." God will say then to obstinate sinners, as he did to the Jews of old, Jer. xv. 5, 6. "I will stretch out my hand against thee and destroy thee, I am weary of repenting:" and even the abused patience of Jesus the Saviour, shall turn into fury, when the 'day of recompence' shall come, and the "day of vengeance which is in his heart," Isa. lxiii. 1, 4.

O let each of us consider, 'How long have I made the grace of God wait on me? How many messages of peace and pardon have I neglected? How many years have I delayed to accept of this salvation, and made Jesus wait on an impenitent rebel with the commission of mercy in his hand, while I have refused to receive it? Let my soul be this day awakened to lay hold of the covenant of grace, to submit to

the gospel of Christ, lest to-morrow the days of his commission of mercy toward me expire, lest the patience of a God be finished, lest the abused love of a Saviour turn into fury, and nothing remain for me, but unavoidable destruction.'

6. It is a sentence of divine wrath, which 'shall be attended with the fullest conviction of sinners, and self-condemnation in their own consciences.' This doubles the sensations of divine wrath, and enhances the anguish of the criminal to a high degree.

This final unbelief and rejection of grace, is a sin against so much light and so much love, that however men cheat their consciences now, and charm them into silence, yet at the last great day their own consciences shall be on the side of the Judge, when he pronounces wrath and damnation upon them. What infinite terrors will shake the soul, when there is not one of its own thoughts can speak peace within? When all its own inward powers, shall echo to the sentence of the Judge, and acknowledge the justice and equity of it for ever.

Oh who can express the agonies of pain and torture, when the impenitent sinner shall be awakened into such reflections as these? 'I was placed in a land of light and knowledge; the light of the gospel of grace shone all round me; but I winked my eyes against the light, and now I am plunged into utter and eternal darkness; I was convinced often that I was a sinner, and in danger of death and hell, I was convinced of the truth of the gospel, and the all-sufficiency of the salvation of Christ, but I loved the

vanities of this life, I followed the appetites of the flesh, and the delusive charms of a tempting world, I delayed to answer to the voice of Providence and the voice of mercy, the voice of the gospel inviting me to this salvation, and the voice of Christ requiring me to be saved. My own heart condemns me with ten thousand reproaches: how righteous is God in his indignation! How just is the resentment of the Lamb of God in this day of his wrath! What clear and convincing and dreadful equity attends the sentence of my condemnation, and doubles the anguish of my soul?'

7. It is such wrath as 'shall be executed immediately and eternally, without one hour of reprieve, and without the least hope of mercy, and that through all the ages to come:' For though Jesus is the Mediator between God and man, to reconcile those to God who have broken his law, there is no mediator appointed to reconcile those sinners to Christ, when they have finally resisted the grace of his gospel. There is no blood nor death that can atone, for the final rejection of the blood of this dying Saviour. If we resist Jesus Christ the Lord, and his atonement, and his sacrifice, his gospel, and his salvation, there remains no more atonement for us. Let us consider each of these circumstances apart, and dwell a little on these terrors, that our hearts may be affected with them.

(1.) This 'wrath shall be executed immediately,' for the time of reprieve is come to an end. Here divine wisdom and justice have set the limits of divine patience, and they reach no further.

(2.) It is 'wrath that shall be executed without mercy,' because the day and hour of mercy is for ever finished. That belongs only to this life. The day of grace is gone for ever: "He that once made them, will now have no mercy upon them; and he that formed them will shew them no favour," Isa. xxvii. 11. The very mercy of the Mediator, the compassion of the Lamb of God, is turned into wrath and fury. The Lamb himself has put on the form of a Lion, and there is no Redeemer or Advocate to speak a word for them who have finally rejected Jesus the only Mediator, worn out the age of his pity, and provoked his wrath as well as his Father's.

(3.) It is 'wrath without end,' for their souls are immortal, their bodies are raised to an immortal state, and their whole nature being sinful and miserable, and immortal, they must endure a wretched and miserable immortality. This is the representation of the book of God, even of the New Testament, and I have no commission from God, either to soften these words of terror, or to shorten the term of their misery.

REMARKS ON THIS DISCOURSE.

Remark 1. 'What a wretched mistake is it to imagine the great God is nothing else but Mercy,' and Jesus Christ 'is nothing else but Love and salvation.' It is true, God has more mercy than we can imagine, his love is boundless in many of its exercises, and Jesus his Son, who is the image of the Father, is the

fairest image of his love and grace. His compassions have "heights and depths, and lengths and breadths in them, that pass all our knowledge," Eph. iii. 18. But God is an universal Sovereign, a wise and righteous Governor: There is majesty with him as well as grace; and 'Jesus is Lord of lords and King of kings;' he bears the image of his Father's justice, as well as of his Father's love; otherwise, he could not be the full "brightness of his glory, nor the express image of his person."

And besides, the Father hath armed him with powers of divine vengeance, as well as with powers of mercy and salvation. Psal. ii. 9. He has put 'the rod of iron' into his hand, "to dash the nations like a potters vessel." Rev. ii. 27. and xix. 13. He is the "elect and precious corner stone laid in Zion," 1 Pet. ii. 6. But he is a stone that "will bruise those who stumble at him," and "those on whom he shall fall, he will grind them to powder," Matth. xxi. 42. He is a Lamb and a Lion too: He can suffer at Jerusalem and mount Calvary, with silence, 'and not open his mouth;' and he can roar from heaven with overspreading terror, and shake the world with the sound of his anger. See that his mercy be not abused.

Remark 2. 'The day of Christ's patience makes haste to an end.' Every day of neglected grace hastens on the hour of his wrath and vengeance. Sinners waste their months and years in rebellion against his love, while he waits months and years to be gracious: but Christ is all-wise, and he knows the proper

period of long-suffering, and the proper moment to let all his wrath and resentment loose, on obstinate and unreclaimable sinners. Oh may every one of our souls awake to faith and repentance, to religion and righteousness, to hope and salvation, before this day of our peace be finished and gone for ever. Psal. ii. 12. "Kiss the Son lest he be angry, and ye perish from the way, when his wrath is kindled but a little." There was once a season when he saw the nation of the Jews, and the people of Jerusalem, wasting the proposals of his love; they let their day of mercy pass away unimproved, and he foretold their destruction with tears in his eyes. Luke xix. 41, 42. "He beheld the city and wept over it," alas, for the inhabitants who would not be saved. He was then a messenger of salvation, and clothed with pity to sinners, but in the last great day of his wrath, there is no place for these tears of compassion, no room for pity or forgiveness.

Remark 3. 'When we preach terror to obstinate sinners, we may preach Jesus Christ as well as when we preach love and salvation, for he is the minister of his Father's government both in vengeance and in mercy:' The Lamb hath wrath as well as grace, and he is to be feared as well as to be trusted; and he must be represented under all the characters of dignity to which he is exalted, that 'knowing the terrors of the Lord,' as well as the compassion of the Saviour, 'we may persuade sinful men to accept of salvation and happiness.'

DISCOURSE VI.

THE

VAIN REFUGE OF SINNERS:

OR,

A MEDITATION ON THE ROCKS NEAR TUNBRIDGE-WELLS, 1729.

REV. VI. 15, 16, 17.

And the kings of the earth, and the great men, and the rich men, &c. hid themselves in the dens, and in the rocks of the mountains; and said to the rocks and mountains, fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb.

IN the former discourse on this text, we have taken a survey of these two persons and their characters, God and the Lamb, whose united wrath spreads so terrible a scene through the world at the great judgment-day; we have also inquired, and found sufficient reasons, why the anger and justice of God should be so severe against the sinful sons and daughters of men, who have wilfully broken his law, and refused the grace of his gospel; and why the indignation of the Son of God should be super-added to all the terrors of his Father's vengeance.

We are now come to the *third* and last general head of discourse, and that is to consider, 'how vain will all the refuges and hopes of sinners be found in that dreadful day, when God and the Lamb shall join to manifest their wrath and indignation against them.'

These hopes, and shifts, and refuges of rebellious and guilty creatures, are represented by a noble image and description in my text: "They shall call to the rocks and the mountains to fall upon them, and to cover them from the face of him that sits upon the throne, and from the wrath of the Lamb." As this address to mountains and to rocks appears to be but a vain hope in extreme distress, when a feeble and helpless criminal is pursued by a swift and mighty avenger, so vain and fruitless shall all the hopes of sinners be, to escape the just indignation and sentence of their Judge. In order to shew the vanity of all the refuges and shifts to which sinners shall betake themselves in that day, let us spread abroad this sacred description of them in a paraphrase under the following heads.

1. Let us consider the 'rocks and mountains, as vast and mighty created beings, of huge figure, and high appearance, whose aid is sought in the last extremity of distress;' and what is this but calling upon creatures to help them against their Creator? What is it but flying to creatures to deliver and save them, when their offended God resolves to punish? A vain refuge indeed, when God, the Almighty Maker of all things, and Jesus his Son, by whom all

things were made, shall agree to arise and go forth against them, in their robes of judgment, and with their artillery of vengeance! What created being dares interpose in that hour to shelter or defend a condemned criminal? What high and mighty creature is able to afford the least security or protection?

The princes of the earth, and the captains, the kings, and heroes, and conquerors, with all their millions of armed men, are not able to lift a hand, for the defence of one sinner against the anger of God and the Lamb. They themselves shall quake and shiver at the tremendous sight, and they shall fly into the holes of the rocks like mere cowards, and shall join their outcries with the poor and the slave, entreating the rocks and mountains to befriend them with shelter and safety.

Not the highest mountains, not the hardest or the strongest rocks, not the most exalted or most powerful persons, or things in nature can defend, when the God of nature resolves to destroy: When HE who is higher than the highest, and stronger than the strongest, shall pronounce destruction upon rebels, what creature can speak deliverance?

The rocks and the mountains obey their Maker, they shiver in pieces at the word of his wrath, and will yield no relief to criminals: But man, rebellious man, disobeys his Maker, and calls to the rocks and mountains to protect him. Vain hope, Oh sinner, to make the most exalted creatures your friends, when God the Creator is your enemy. These inanimate things have never learnt disobedience to their Maker,

and rather than screen a rebel from his deserved judgments, they will offer themselves as instruments of divine vengeance.

2. *Rocks* and *mountains* in their *clifts*, and *dens*, and *caverns*, are sometimes considered as 'places of secresy and concealment.' My text tells us, that 'kings and mighty men, the rich and the free man, as well as the poor and the slave, hid themselves in dens, and in the rocks of the mountains.' They hoped there might be some secret corner, whose thick shadows and darkness were sufficient to hide them, where the Judge might not spy or find them out. Vain hope for sinners to hide in the holes of the rocks, and the deepest caverns of the mountains, to escape the notice of that God, who is all eye and all ear, and present at once in every place of earth and heaven! Foolish expectation indeed, to avoid the notice of the Son of God, "whose eyes are as a flame of fire," and shoot through the earth and its darkest caves.

Read the 139th Psalm, Oh sinner, and then think if it be possible to flee from the eye of God, and to hide thyself in the clefts of the rock, where his hand shall not find thee.—He has already 'beset thee behind and before,' and his hand already compasses thee round about in all thy paths. Darkness itself cannot cover thee; 'the night shines as the day' before him, and scatters light round about the criminal that would hide himself from the wrath of God. Ask Jeremy the prophet, and he shall tell thee, that "none can hide himself in secret places where God shall not see

him, the God who fills heaven and earth." Jer. xxiii. 4. He shall hunt obstinate sinners from every mountain, and out of the holes of the rocks; for his eyes are upon all their ways, neither their persons, nor their iniquities, can be hid from him.

And, as you can never conceal yourselves from the sight and notice of the Judge, so neither can you turn your eyes away from him: You must behold his face in vengeance, and endure the distressing sight. The rays of his Majesty; in the day of his wrath, shall strike through all the crannies of the darkest den, and pierce the deepest shade. "Lord, when thy hand is lifted up they will not see; but they shall see and be ashamed." Isa. xxvi. 10. And the face of the Lamb must be seen in all its unknown terrors. Rev. i. 7. "Behold, he comes in the clouds, and every eye shall see him:" The guilty creature, and the divine Avenger, shall meet eye to eye, though the creature has hid himself under rocks and mountains.

3. These 'rocks and mountains' are designed to represent, not only concealment and darkness by their holes and caverns, but they are known 'bulwarks of defence,' and 'places of security and shelter, by reason of their strength and thickness.' When the prophet would express the safety of the man who practises righteousness in a vicious age, Isa. xxxiii. 16. he says, "He shall dwell on high, his place of defence shall be a munition of rocks." These shall be a bulwark round him for his guard and safety. When sinners therefore flee to the mountains, and

to the rocks, they may be supposed to seek a thick covering, or a shield of defence to secure them, where the strokes of divine anger shall not break through and reach them: They trust to the solid protection of the rocks, and the strength of the mountains to guard them; but these, alas! can yield no shelter from the stroke of the arm of God. Should the rocks, Oh sinners, attempt to befriend thee, and surround thee with their thickest fortification, his wrath would cleave them asunder and pierce thee to the soul, with greater ease than thou canst break through a paper wall with the battering engines of war. Ask the prophet Nahum, who was acquainted with the majesty of God, and he shall tell thee, how it "throws down the mountain, and tears the rock in pieces: When his fury is poured out like fire, the mountains quake at him, the hills melt, the earth is burnt at his presence, with all that" dwell therein. He that "has his way in the whirlwind and in the storm, and the clouds are the dust of his feet," what mountain "can stand before his indignation?" And where is the rock "that can abide in the fierceness of his anger?" Nah. i. 2—6. Were the whole globe of the earth one massy rock, and should it yawn to the very centre to give thee a refuge and hiding-place, and then close again and surround thee with its solid defence, yet, when the Lord commands, the earth will obey the voice of him that made it; this solid earth would cleave again and resign the guilty prisoner, and yield thee up to the sword of his justice. Wheresoever a God resolves to strike, safety and

defence are impossible things. The sinner must suffer without remedy, and without hope, who has provoked an Almighty God, and awakened the wrath of that Saviour "who can subdue all things to himself."

4. 'Rocks and mountains' falling upon us are 'instruments of sudden and overwhelming death.'—When sinners therefore call to the 'rocks and mountains to fall upon them and cover them,' they are supposed to endeavour to put an end to their own beings by some overwhelming destruction, that they may not live to feel and endure the resentments of an affronted God, and an abused Saviour. Though they are just raised to life, they would fain die again; but God, who calls the dead from their graves, will forbid the rocks and the mountains, and every creature, to lend sinners their aid to destroy themselves. Sinners, in that dreadful day, shall 'seek death, but death shall flee from them.' Their natures are now made immortal, and the fall of rocks and mountains cannot crush them to death. They must live to sustain the weight of divine wrath, which is heavier than rocks and mountains.

The life which God hath now given to men in this mortal state, may be given up again, or thrown away by the daring impiety of self-murder; and they may make many creatures instruments of their own destruction; but the life which the Son of God shall give them, when he calls them from the dead, is everlasting; they cannot resign their existence and immortality, they cannot part with it, nor can any crea-

ture take it from them. They would rather die than see God in his majesty, or the Lamb arrayed in his robes of judgment; but the wretches are immortalized to punishment, by the long abused majesty and power of God: And they must live for ever to learn what it is to despise the authority of a God, and to abuse the grace of a Saviour. Their doom is "everlasting burnings: They have no rest day nor night, the smoke of their torment will ascend for ever and ever, in the presence of the holy angels, and in the presence of the Lamb." Rev. xiv. 10, 11.

Thus have we considered those huge and bulky beings, the rocks and the mountains, in all their vast and mighty figures and appearances, with all their clefts, and dens, and caverns, for shelter and concealment, with all their fortification and massy thickness for defence, and with all their power to crush and destroy mankind, and yet we find them utterly insufficient to hide, cover, or protect guilty creatures, in that great day of the wrath of God and the Lamb.

REFLECTIONS ON THE FOREGOING DISCOURSE.

1. 'How strangely do all the appearances of Christ to sinners, in the several seasons and dispensations of his grace, differ from that last great and solemn appearance, which to them will be a dispensation of final vengeance. He visited the world in divine visions of old, even from the day of the sin of Adam, and it was to reveal mercy to sinful man; and he sometimes assumed the majesty of God, to let the

world know he was not to be trifled with. He visited the earth at his incarnation: How lowly was his state! How full of grace his ministry! yet he then gave notice of this day of vengeance, when he should appear in his own and his Father's most awful glories.

He visits the nations now with the word of salvation, he appears in the glass of his gospel, and in the ordinances of his sanctuary, as a Saviour whose heart melts with love, and in the language of his tenderest compassions, and of his dying groans, he invites sinners to be reconciled to an offended God: He appears as a Lamb made a sacrifice for sin, and as a Minister of his Father's mercy, offering and distributing pardons to criminals. But, when he visits the world as a final judge, how solemn and illustrious will that appearance be? How terrible his countenance to all those who have refused to receive him as a Saviour? "Behold he cometh in flaming fire, with ten thousand of his angels, to render vengeance to them that" resisted his grace, and disobeyed the invitation of his gospel, 2 Thes. i. 7.

Time was, when the "Father sent forth his Son, not to condemn the world, but that through him the world might have life," John iii. 17. But the time is coming, when God shall send him arrayed with Majesty, and with righteous indignation, to condemn the rebellious world, and inflict upon them the pains of eternal death. Hast thou seen him, Oh my soul, in the discoveries of his mercy, fly to him with all the wings of faith and love, with all the speed of desire and joy fly to him, receive his grace, and accept of

his salvation, that when the day of the wrath of the Lamb shall appear, thou mayest behold his countenance without terror and confusion.

Refl. 2. 'How very different will the thoughts of sinners be in that day, from what they are at present? How different their wishes and their inclinations?' And that with regard to this one terror, which my text describes, viz. that they shall address themselves to the rocks and mountains for shelter, and fly into the dens and caverns of the earth for concealment and safety. Let us survey this in a few particulars.

Sinners, whose 'looks were once lofty and disdainful,' whose eyes were exalted in pride, their mouth set against the heavens, and their hearts haughty and full of scorn, they shall be humbled to the dust of the earth, they shall creep into the hiding-places of the moles and the bats, and thrust their heads into holes and caverns, and dens of desolation, at the appearance of God their Creator in flaming fire, and the Son of God their Judge; for he is the avenger of his own and his Father's injured honours.

Sinners who were 'once fond of their idols and their sensual delights,' who made idols to themselves of every agreeable creature, and gave it that place in their hearts which belongs only to God, they shall be horribly confounded in that day, when God shall appear in his Majesty, to shake the earth to the centre, and to burn the surface of it with all its bravery. This is nobly described by the prophet Isaiah, chap. the 2d from 10—21. "In that day shall a man cast his idols of silver, and his idols of gold, which they

made, each one for himself to worship, to the moles and to the bats, to go into the clefts of the rock, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of his Majesty, when he ariseth to shake terribly the earth."

Sinners who once 'could not tell how to spend a day without gay company,' those sons and daughters of mirth, who turned their midnights into noon, with the splendor of their lamps, and the rich and shining furniture of their palaces, those noisy companions of riot, who made the streets of the city resound with their midnight revels, they shall now fly to the solitary caverns of the rocks, and would be glad to dwell there in darkness and silence for ever, if they might but avoid the wrath of a provoked God, and the countenance of an abused Saviour. They would fain be shut up for ever from day-light, lest they should see the face of an Almighty enemy, whose name and honour have been reproached, in their songs of lewd jollity and prophaneness.

Sinners who once 'were fond of liberty in the wildest sense,' and could not bear that any restraints should be laid upon their persons or their wishes, who never could endure the thought of a confinement to their closets, for one half hour to converse with God, or with their own souls there, they now call aloud to the rocks and the mountains to immure them round, as a refuge from the eye of their Judge. They were once perpetually roving abroad, and gadding through all the gay scenes of sensuality, in quest of new and flowery pleasures, but now they beg to be imprison-

ed for ever in the dens and caves of the earth; the deepest and most dismal caves are their most ardent wishes, that they might never see the countenance of their divine Avenger, nor feel the weight of his hand.

Sinners who 'heretofore thought themselves and their deeds of darkness secure enough from the eye of God, and from the strokes of his justice,' while they revelled in their common habitations, those, who even under the open sky could defy the Almighty, could laugh at his threatnings, and mock the prophecies of his vengeance, now they can find no caverns, deep or dark enough, to hide them from his sight; his lightenings penetrate the hardest rocks, and shine into the deepest solitudes: There is no screen or shelter thick and strong enough to stand between God and them, and to cover and shield them from his thunder. They call now to the mountains and the rocks to be an eternal screen; but the rocks and the mountains are deaf to their cry: Then shall they remember, with unknown regret and anguish, those days of grace, when Christ Jesus, who is now their Judge, offered himself to become a screen to them, and a defence from the anger of God their Creator: But they rejected this offered grace. He would have been the rock of their safety, where they should have found refuge from the fiery threatnings of the broken law, and the majesty of an offended God: The Father himself had appointed him for this kind office to repenting sinners; and perhaps he gave Moses a type or emblem of it, when he commanded him to hide himself

in the clefts of the rock, to secure him from destruction, while the burning blaze of his glory passed by, Exod. xxxiii. 22. And Isaiah the prophet had foretold, that this Jesus should be as "the shadow of a great rock," to shelter them from the beams of the wrath of God; but they refused this blessing, they renounced this refuge; and now they find there is no other rock sufficient to become a shelter from the stroke of his Almighty arm, or a sufficient shadow from the burning vengeance.

Sinners, who 'once over-rated their flesh and blood, and loved it with infinite fondness,' who treated their fleshly appetites with excessive nicety and elegance, and affected a humourous delicacy in every thing round about them, would now gladly creep into the mouldy caverns of the rocks, they would be glad to hide and defile themselves in the dark and noisome grottos of the earth, and squeeze their bodies into the rough and narrow clefts, to shield themselves from the indignation of him that sits upon the throne, and of the Lamb.

Those who 'once were so tender of this mortal life and limbs,' and could not think of bearing the least hardship for the sake of virtue and piety, are now wishing to have those delicate limbs of theirs crushed by the fall of rocks and mountains: They wish earnestly to have their lives and their souls destroyed for ever, and their whole natures buried in desolation and death, if they might but avoid the eternal agonies and torments that are prepared for them. Now they long for caverns, and graves, to

hide them for ever from the justice of God, whose authority they have despised, and from the wrath of a Saviour whose mercy they have impiously renounced.

Look forward, Oh my soul, to this awful and dreadful hour; survey this tremendous scene of confusion, when sinners shall run counter to all their former principles and wishes, and pass a quite different judgment upon their sinful delights, from what they were wont to do in the days of this life of vanity. Learn, Oh my soul, to judge of things more agreeably to the appearances of that day: Never canst thou set the flattering pleasures of sense, and the joys of sin, in a truer and juster view, than in the light of this glorious and tremendous judgment.

Refl. 3. 'How great and dreadful must the distress of creatures be, when they cannot bear to see the face of God their Creator?' How terrible must be the circumstances of the sons of men, when they cannot endure to see the face of the Son of God, but would fain hide themselves from the sight under rocks and mountains? How wretched must their state be, who avoid the face of the blessed God with horror, which the holy angels ever behold with most intense delight, and which the saints rejoice in as their highest happiness? It is their heaven to see God, and behold the glory of his Son Jesus, Matth. v. 8. John xvii. But this is the very hell of sinners in that dismal hour, and will fill their souls with such inexpressible anguish, that they call to the rocks and mountains to hide them from the sight. Dreadful

and deplorable is their case indeed, who cannot endure to see the countenance of Jesus the Son of God, Jesus the Saviour of men, the copy of the Father's glory, and the image of his beauty and love. They cannot bear to see that Jesus who is the chiefest of ten thousands, and altogether lovely; they fly from that blessed countenance, which is the ornament, and the joy of all the holy and happy creation: That blessed countenance is become the terror and confusion of impenitent and guilty rebels.

And what shall I do, if I should be found amongst this criminal number, in that great day? If I look at the *wisdom* and the *righteousness* of God, these will reflect the keenest rays of horror and anguish upon my soul, for it is that wisdom, and that righteousness, that have joined to prepare the salvation which I have rejected, and therefore now that wise and righteous God seeth it proper and necessary to punish me with everlasting sorrows. If I look at the *power* of God, it is a dreadful sight: Eternal and Almighty power, that can break through rocks and mountains, to inflict vengeance upon the guilty, and stands engaged by his honour to break my rebellious spirit with unknown torments. If I look at his *goodness* or his *love*, it is love and goodness that I have despised and abused, and it is now changed into divine fury. If I look at the *face of Jesus*, and find there the correspondent features of his Father, I shall then hate to see it—for this very reason, because it bears his Father's image, who is so terrible to my thoughts. I

shall neither be able to bear the sight of God or of his fairest copy, that is, Jesus his Son, because I am so shamefully unlike them both, and besides, I have affronted their majesty, and despised their mercy.

How painful and smarting will be the reflection of my heart in that day, when I shall remember, that Jesus called out to me from heaven, by the messengers of his grace, and said, "Behold me, behold me, look unto me from the ends of the earth, and be saved:" But now he is armed with a commission of vengeance, and he strikes terror and exquisite pain into my soul with every frown, so that I shall wish to be forever 'hid from the face of the Lamb, for the great day of his wrath is come, and who shall be able' to endure this wrath, to stand before his thunder, or bear the lightning of this day? Alas, how miserable must I be by an everlasting necessity, if I cannot bear the countenance of God and Christ, which is the spring of unchangeable happiness to all the saints and the blessed angels? Oh may I timely secure the love of my God, and gain an interest in the favour and salvation of the blessed Jesus! Here, Oh Lord, at thy foot I lay down all the weapons of my former rebellions; I implore thy love through the interest of thy Son, the great Mediator: Let me see the light of thy countenance, and the smiles of thy face: Let me see a reconciled God, and let him tell me that my sins are all forgiven; then shall I not be afraid to meet the countenance of him that sits upon the throne, or the

Lamb, when Christ shall return from heaven, to punish the impenitent rebels against divine grace.

Refl. 4. 'How hopeless, as well as distressed, is the case of sinners in that day, when they are driven to this last extremity, to seek help from the rocks and the mountains?' It is the last, but the fruitless refuge of a frighted and perishing creature: The rocks and mountains refuse to help them; they will not crush to death those wretches, whom the justice of God has doomed to a painful immortality, nor will they conceal or shelter those obstinate rebels, whom the Son of God has raised out of their graves, to be exposed to public shame and punishment. Those high and hollow rocks, those dismal dens and caverns, dark as midnight, those deep and gloomy retreats of melancholy and sorrow, which they shunned with the utmost aversion, and could hardly bear to think of them without horror here on earth, are now become their only retreat and shelter; but it is a very vain and hopeless one.

When I see such awful appearances in nature, huge and lofty rocks hanging over my head, and at every step of my approach they seem to nod upon me with overwhelming ruin, when my curiosity searches far into their hollow clifts, their dark and deep caverns of solitude and desolation, methinks while I stand amongst them, I can hardly think myself in safety, and at best they give a sort of solemn and dreadful delight: Let me improve the scene to religious purposes, and raise a divine meditation. Am I one of those wretches, who shall call to these

huge impending rocks to fall upon me? Am I that guilty and miserable creature, who shall entreat these mountains to cover me from him that sits on the throne and the Lamb? Am I prepared to meet the countenance of the blessed Jesus the Judge in that day? Have I such an acquaintance with the Lamb of God who takes away the sins of the world, such a holy faith in his mediation, such a sincere love to him, and such an unfeigned repentance of all my sins, that I can look upon him as my friend and my refuge, and a friend infinitely better than rocks and mountains, for he not only screens me from the divine anger, but introduces me into the Father's love, and places me in his blissful presence for ever?

Refl. 5. 'What hideous and everlasting mischief is contained in the nature of sin, especially sin against the gospel of Christ, against the methods of grace, and the offers of salvation, which exposes creatures to such extreme distress?' The fairest and the most flattering iniquity, what beautiful colours soever it may put on in the hour of temptation, yet it carries all this hidden mischief and terror in the bosom of it, for it frights the creature from the sight of his Creator and his Saviour, and makes him fly to every vain refuge. Adam and Eve, the parents of our race, when they lost their innocence and became criminals, fled from the presence of God, who they conversed with before in holy friendship. Gen. iii. 8. 'They hid themselves among the trees of Paradise,' and the thickest shadows of the garden; but the eye and the voice of God reached them there: The curse found

them out, though that was a curse allayed with the promised blessing of a Saviour. Guilt will work in the conscience, and tell us, that 'God is angry,' and the next thought is, 'where shall I hide myself from an angry God?' But when the mercy of God has taught us where we may hide ourselves, even under the shadow of the cross of his Son, and we refuse to make him our refuge, there remains nothing but a final horror of soul, and a hopeless address to rocks and mountains, to hide us from an offended God, and a provoked Saviour.

Whensoever, Oh my soul, thou shalt find or feel some flattering iniquity alluring thy senses, making court to thy heart, and ready to gain upon thy inward wishes, remember the distress and terror of heart that sinners must undergo in the great and terrible day of the Lord. Think of the rocks and mountains which they vainly call upon to befriend them, to shield them from the vengeance of that almighty arm which is provoked by sin, to make his creatures miserable. Remember, Oh my soul, and fear; remember and resist the vile temptation, and stand afar off from that practice, which will make thee afraid to see the face of God.

Refl. 6. 'Of what infinite importance is it then to sinners, to gain a humble acquaintance and friendship with the Lamb of God, who takes away the sins of the world, that we may be able with comfort, to behold the face of him that sits on the throne in that day.' Which of us can say, 'I am not a sinner, I am not guilty before God?' And which of us then

has the courage and hardiness to declare, 'I have no need of a Saviour?' And is there any one amongst us, who hath not yet fled for refuge to Jesus our only and sufficient hope? There is a protection provided against a provoked God, but there is none against a neglected and abused Saviour: I mean, where this neglect and abuse is final and unrepented. Oh, how solicitous should every soul be, in a matter of this divine moment, this everlasting importance? What words of compassion shall we use, what words of awakening terror, to put sinners in mind of their extreme danger, if they neglect the only security which the gospel has appointed? What language of fear and importunity shall we make use of, to hasten you Oh sinners, to the acquaintance, the faith and the love, of Jesus the Saviour, that you may behold his face, and the face of the Father, with serenity and joy in the last day? Give yourselves up to him then without further delay, as your teacher, your high-priest, your reconciler, your Lord and king. His blessed offices are the only chambers of protection, when God shall arise to burn the world, and to avenge himself on his enemies that will not be reconciled.

Refl. 7. Let us take occasion from my text, also to meditate on the 'happy circumstances of true Christians, in that day of terror:' Behold the Judge appears, he cometh in the clouds sorrounded with armies of avenging angels, the ministers of his indignation; he rideth on a chariot of flaming fire, the earth with all its mountains melt like wax at the presence of the Lord, the fields and the forests become

one spacious blaze, the sea grows dry and forsakes its shores, and rivers flee away at his lightening; the rocks are broken and shivered at the appearance of his majesty, the tombs are thrown open, and with terrible dismay shall the graves give up their dead; the pyramids of brick and stone, moulder and sink into dust, the sepulchres of brass and marble yield up their royal prisoners, and all the captives of death awake and start into life, at the voice of the Son of God. Amidst all these scenes of surprise and horror, with how serene a countenance, and how peaceful a soul, do the saints awake from their beds of earth? Calm and serene among all these confusions they arise from their long slumber, and go to meet their returning Saviour and their friend. They have seen him in the glass of his gospel, submitted to his laws, and rejoiced in his grace, and they now delight to see him face to face in his glory. They have seen him vested with his commission of mercy, they have heard and received his message of goodness and love, and they cannot but rejoice to see him coming to fulfil his last promises. They have cheerfully subjected themselves to his government here on earth, they have followed him in paths of holiness, through the wilderness of this world; and what remains, but that they be publicly acknowledged by Jesus the Judge of all, and follow him up to the place of blessedness which he hath prepared for them.

Perhaps some of these holy ones, in the days of the flesh, were banished from the cities and the societies of men for the sake of Christ, they were driven out

from their native towns, and forced to seek a shelter in solitary 'dens and caves' among rocks and mountains, "to wander through desarts in sheep-skins and goat-skins, destitute, afflicted, tormented," Heb. xi. 31. They made the clefts of the rock and caverns of the earth their refuge from the face of their cruel persecutors: The mountains and rocks sheltered them from the wrath of princes, and the dark grottos of the earth, and the dens of wild beasts, concealed them from the rage of men, from the sword of the mighty; but now the scene is gloriously changed, the martyrs and holy confessors awaking from their graves, exult and triumph in the smiles of their Judge, and receive public honours before the whole creation of God. They behold the infinite consternation of haughty tyrants and persecuting princes, of proud generals and bloody captains in that day: They hear them 'call to rocks and mountains to hide them from the face of him that sits upon the throne and the Lamb.' The authority and regal honour of the emperors of the earth, hath long slept in the dust, but it is lost there for ever; their glory shall not awake nor arise with them: Behold the mighty sinners who have been the enemies of Christ, or negligent of his salvation, how they creep affrighted out of their shattered marbles, and leave all that pomp and pride of death in ruins, to appear before God with shame and everlasting contempt. The men of arms, the captains and sons of valour, whose swords lay under their heads, with their trophies and titles spread around them, shall raise their heads up from the dust, with

utmost affright and anguish of spirit: Their courage fails them before the face of Jesus the Lord and Judge of the whole creation. They would fly to the common refuge of slaves, they shrink into the holes of the rocks, and call to the mountains to screen and protect them: 'and every bond-man, and every free-man,' who have not known nor loved God and Christ, are plunged into extremest distress; but the humble Christian is serene and joyful, and lifts up his head with courage and delight, in the midst of these scenes of astonishment and dismay.

'He is come, he is come, saith the saint, even that Lord Jesus, whom I have seen, whom I have known and loved in the days of my mortal life, whom I have long waited for in the dust of death; he is come to reward all my labours, to wipe away all my sorrows, to finish my faith, and turn it into sight, to fulfil all my hopes and his own promises; he is come to deliver me for ever, from all my enemies, and to bear me to the place which he has prepared for those that love him, and long for his appearance.

'O blessed be the God of grace, who hath convinced me of the sins of my nature, and the sins of my life in the days of my flesh; who hath discovered to me the danger of a guilty and sinful state, hath shewn me the commission of mercy in the hands of his Son, hath pointed me to the Lamb of God, who was offered as a sacrifice to take away the sins of men, and hath inclined me to receive him in all his divine characters and offices, and to follow the Captain of my salvation through all the labours and dan-

gers of life. I have trusted him, I have loved him, I have endeavoured, though under many frailties, to honour and obey him, and I can now behold his face without terror: While the mighty men of the earth tremble with amazement, and call to the rocks and mountains to hide them from his face, I rejoice to see him in his robes of judgment, for he is come to pronounce me righteous in the face of men and angels, to declare me a good and faithful servant before the whole creation, to set the crown of victory on my head, to take me to heaven with him, that 'where he is I may be also to behold his glory,' and to partake for ever of the blessings of his love.' Amen.

DISCOURSE VII.

NO NIGHT IN HEAVEN.

REV. xxii. 25.

And there shall be no Night there.

LENGTH of night and over-spreading darkness in the winter season, carries so many inconveniencies with it, that it is generally esteemed a most uncomfortable part of our time. Though night and day necessarily succeed each other all the year, by the wise appointment of God in the course of nature, by means of the revolution of the heavenly bodies, or rather of this earthly globe, yet the night-season is neither so delightful nor so useful a part of life, as the duration of day-light. It is the voice of all nature, as well as the word of Solomon, "light is sweet, and a pleasant thing to enjoy the sun-beams." Light gives a glory and beauty to every thing that is visible, and shews the face of nature in its most agreeable colours; but night, as it covers all the visible world with one dark and undistinguishing vail, is less pleasing to all the animal parts of the creation. Therefore as *hell* and the place of punishment is called 'utter darkness' in Scripture, so *heaven* is represented as a mansion of 'glory,' as the 'inheritance of the saints in light:' And this light is constant without inter-

ruption, and everlasting, or without end: So my text expresses it, 'there shall be no night there.'

Let it be observed, that in the language of the holy writers, 'light' is often ascribed to intellectual beings, and is used as a metaphor to imply 'knowledge, and holiness, and joy.' 'Knowledge' as the beauty and excellency of the 'mind,' 'holiness' as the best regulation of the 'will,' and 'joy' as the harmony of our best affections in the possession of what we love: And in opposition to these, 'ignorance, iniquity and sorrow,' are represented by the metaphor of 'darkness.' Then we are in 'darkness' in a spiritual sense, when the understanding is beclouded or led into mistake, or when the will is perverted or turned away from God and holiness, or when the most uncomfortable affections prevail in the soul. I might cite particular texts of Scripture to exemplify all this. And when it is said, 'there shall be no night in heaven,' it may be very well applied in the spiritual sense; there shall be no errors or mistakes among the blessed, no such ignorance as to lead them astray, or to make them uneasy; the will shall never be turned aside from its pursuit of holiness, and obedience to God; nor shall the affections ever be ruffled with any thing that may administer grief and pain. Clear and unerring knowledge, unspotted holiness, and everlasting joy, shall be the portion of all the inhabitants of the upper world. These are more common subjects of discourse.

But I chuse rather at present to consider this word NIGHT, in its literal sense, and shall endeavour to

represent part of the blessedness of the heavenly state, under this special description of it. 'There is no night there'.

Now, in order to pursue this design, let us take a brief survey of the several *evils* or *inconveniences* which attend the night, or the season of darkness here on earth, and shew how far the heavenly world is removed, and free from all manner of inconvenience of this kind.

1. Though night be the season of sleep for the relief of nature, and for our refreshment after the labours of the day, yet 'it is a certain sign of the weakness and weariness of nature, when it wants such refreshments, and such dark seasons of relief.' But there is no night in heaven. Say, O ye inhabitants of that vital world, are ye ever weary? Do your natures know any such weakness? Or are your holy labours of such a kind, as to expose you to fatigue, or to tire your spirits? The blessed above 'mount up towards God as on eagles wings, they run at the command of God and are not weary, they walk on the hills of paradise and never faint,' as the Prophet Isaiah expresses a vigorous and pleasurable state. Chap. xl. ver. last.

There are no such animal bodies in heaven, whose natural springs of action can be exhausted or weakened by the business of the day: There is no flesh and blood there, to complain of weariness, and to want rest. O blessed state, where our faculties shall be so happily suited to our work, that we shall never feel ourselves weary of it, nor fatigued by it.

And, as there is no weariness, so there is no sleeping there. Sleep was not made for the heavenly state. Can the spirits of the just ever sleep, under the full blaze of divine glory, under the incessant communications of divine love, under the perpetual influences of the grace of God the Father, and of Jesus the Saviour, and amidst the inviting confluence of every spring of blessedness.

2. Another inconvenience of night, near akin to the former, is, that 'business is interrupted by it, partly for want of light to perform it, as well as for want of strength and spirits to pursue it.' This is constantly visible in the successions of labour and repose here on earth; and the darkness of the night is appointed to interrupt the course of labour, and the business of the day, that nature may be recruited. But the business of heaven is never interrupted; there is everlasting light and everlasting strength. Say, ye blessed spirits on high, who join in the services which are performed for God and the Lamb there, ye who unite all your powers in the worship and homage that is paid to the Father and to the Son, ye that mingle in all the joyful conversation of that divine and holy Assembly, say, is there found any useless hour there? Do your devotions, your duties and your joys, ever suffer such an entire interruption of rest and silence, as the season of darkness on earth necessarily creates amongst the inhabitants of our world.

The living creatures * which are represented by John the Apostle, in Rev. iv. whether they signify saints or angels, yet they were 'full of eyes' that never slumber; 'they rest not day nor night;' this is spoken in the language of mortals, to signify, that they are never interrupted by any change of seasons, or intervening darkness in the honours they pay to God: They are described as ever saying, "Holy, holy, holy, Lord God Almighty, who was, and is, and is to come." And the same sort of expression is used concerning the saints in heaven. Rev. vii. 15. "They who came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb, they are before the throne of God, and serve him day and night in his temple," i. e. they constantly serve or worship him in his holy temple in heaven. Perhaps the different orders and ranks of them in a continual succession, are ever doing some honours to God. As there is no night there, so there is no cessation of their services, their worship, and their holy exercises, in one form or another, throughout the duration of their being.

Our pleasures here on earth are short-lived: If they are intense, nature cannot bear them long, any more than constant business and labour: And, if our labours and our pleasures should happily join and mingle here on earth, which is not always the case, yet night compels us to break off the pleasing

* The word Ζῶα, which is translated *beasts*, signifies only *animals* or *living creatures*, and does not carry with it so mean and so disagreeable an idea as the word *beasts* in *English*.

labour, and we must rest from the most delightful business. Happy is that region on high, were business and pleasure are for ever the same among all the inhabitants of it, and there is no pause or entire cessation of the one or the other. Tell me, ye warm and lively Christians, when your hearts are sweetly and joyfully engaged in the worship of God, in holy conversation, or in any pious services here on earth, how often you have been forced to break off these celestial entertainments by the returning night? But in the heavenly state there is everlasting active service, with everlasting delight and satisfaction.

In that blessed world there can be no idleness, no inactivity, no trifling intervals to pass away time, no vacant or empty spaces in eternal life. Who can be idle under the immediate eye of God? Who can trifle in the presence of Christ? Who can neglect the pleasurable work of heaven, under the sweet influences of the present Deity, and under the smiles of his countenance, who approves all their work and worship?

3. As in our present world 'the hours of night' are unactive if we sleep, so 'they seem long and tedious when our eyes are wakeful, and sleep flies from us.' Perhaps we hear the clock strike one hour after another, with wearisome longings for the next succeeding hour: We wish the dark season at an end, and we long for the approach of morning, we grow impatient for the dawning of the day. But in heaven, ye spirits who have dwelt longest there, can ye remember one tiresome or tedious hour, through all

the years of your residence in that country? Is there not eternal wakefulness among all the blessed? Can any of you ever indulge a slumber? Can you sleep in heaven? Can you want it, or wish for it? No, for that world is all vital and sprightly for ever. When we leave this flesh and blood, farewel to all the tedious measures of time, farewel tiresome darkness; our whole remaining duration is life and light, vital activity and vigour, attended with everlasting holiness and joy.

4. While we are here on earth, 'the darkness of the night often exposes us to the danger of losing our way, of wandering into confusion, or falling into mischief.' When the sun-beams have withdrawn their light, and midnight clouds over-spread the heaven, we cannot see our path before us, we cannot pursue our proper course, nor secure ourselves from stumbling. How many travellers have been betrayed by the thick shadows of the night, into mistaken ways or pathless deserts, into endless mazes among thorns and briars, into bogs, and pits, and precipices, into sudden destruction and death? But there are no dangers of this kind in the heavenly world: All the regions of paradise are for ever illuminated by the glory of God: The light of his countenance shines upon every step that we shall take, and brightens all our way. We shall walk in the light of God, and under the blessed beams of the Son of righteousness, and we are secured for ever against wandering, and against every danger of tripping or falling in our course. 'Our feet may stumble on the dark

mountains here below,' but there is no stumbling-block on the hills of paradise, nor can we go astray from our God or our duty. The paths of that country are all pleasure, and ever-living day-light shines upon them without end. Happy beings who dwell or travel there!

5. 'In the night we are exposed here on earth, to the violence and plunder of wicked men, whether we are abroad or at home.' There is scarce any safety now a-days to those who travel in the night, and even in our own habitations there is frequent fear and surprise. At that season, the sons of mischief 'dig through houses in the dark, which they had marked for themselves in the day-time: They lurk in corners to seize the innocent, and to rob him' of his possessions. But in the heavenly world there is no dark hour; there is nothing that can encourage such mischievous designs; nor are any of the sons of violence, or the malicious powers of darkness, suffered to have an abode or refuge in that country. No surprise nor fear belongs to the inhabitants of those regions. Happy souls, who spend all their life in the light of the countenance of God, and are for ever secure from the plots and mischievous devices of the wicked!

While we dwell here below, amongst the changing seasons of light and darkness, what daily care is taken to shut the doors of our dwellings against the men of mischief? What solicitude in a time of war to keep the gates of our towns and cities well secured against all invasion of enemies? 'Every man with

his sword upon his thigh, because of fear in the night.' But in that blessed world there is no need of such defences; no such guardian cares to secure the inhabitants. 'The gates of that city shall not be shut by day, and there is no night there.' There shines perpetual day-light, and the gates are ever open to receive new-comers from our world, or for the conveyance of orders and messages to and fro from the throne through all the dominions of God and of the Lamb. Blessed are the inhabitants of that country, where there are no dangers arising from any of the wicked powers of darkness, nor any dark minute to favour their plots of mischief.

6. The 'time of night and darkness is the time of the concealment of secret sins.' Shameful iniquities are then practised amongst men, because the darkness is a cover to them. "The eye of the adulterer watches for the twilight, saying, no eye shall see me," Job xxiv. 15. 'In the black and dark night' he hopes for concealment as well as the thief and the murderer, "and they that are drunken, are drunken in the night," 1 Thes. v. 7. The hours of darkness are a temptation to these iniquities, and the shadows of the evening are a vail to cover them from the sight of men: They find a screen behind the curtains of the night, and a refuge in thick darkness. But in the heavenly world there is no temptation to such iniquities, no defilement can gain an entrance there, nor could it find any vail or covering. The regions of light, and peace, and holy love, are never violated with such scenes of villany and

guilt. No secret sins can be committed there, nor can they hope for any screen to defend them from the eye of God and the Lamb, 'whose eyes are like a flame of fire.' The light of God shines round every creature in that country, and there is not a saint or angel there, that desires a covering from the sight of God, nor would accept of a vail or screen to interpose between him and the lovely glories of divine holiness and grace. To behold God, and to live under the blessings of his eye, is their everlasting and chosen joy. O that our world were more like it!

7. When the night returns upon us here on earth, 'the pleasures of sight vanish and are lost.' Knowledge is shut out at one entrance in a great degree, and one of our senses is withheld from the spreading beauties and glories of this lower creation, almost as though we were deprived of it, and were grown blind for a season.

It is true, the God of nature has appointed the moon and stars to relieve the darkness at some seasons, that when the sun is withdrawn, half the world at those hours may not be in confusion: And by the inventions of men, we are furnished with lamps and candles to relieve our darkness within doors: But if we stir abroad in the black and dark night, instead of the various and delightful scenes of the creation of God in the skies and the fields, we are presented with an universal blank of nature, and one of the great entertainments and satisfactions of this life, is quite taken away from us. But in heaven, the glories of that world are for ever in view: The beau-

teous scenes and prospects of the hills of paradise are never hidden: we shall there continually behold a rich variety of 'things which eye hath not seen on earth, which ear hath not heard, and which the heart of man hath not conceived.' Say, ye souls in paradise, ye inhabitants of that glorious world, is there any loss of pleasure by your absence from those works of God which are visible here on earth, while you are for ever entertained with those brighter works of God in the upper world? while every corner of that country is enlightened by the glory of God himself, and while the Son of God with all his beams of grace shines for ever upon it.

8. It is another unpleasing circumstance of the night season, 'that it is the coldest part of time.' When the sun is sunk below the earth, and its beams are hidden from us, its kindly and vital heat, as well as its light, are removed from one side of the globe; and this gives a sensible uneasiness in the hours of midnight, to those who are not well provided with warm accommodations.

And I might add also, it is too often night with us in a spiritual sense, while we dwell here on earth: Our hearts are cold as well as dark: How seldom do we feel that fervency of spirit in religious duties which God requires? How cool is our love to the greatest and the best of beings? How languid and indifferent are our affections to the Son God, the chiefest of ten thousand, and altogether lovely? And how much doth the devotion of our souls want its proper ardour and vivacity?

But when the soul is arrived at heaven, we shall be all warm and fervent in our divine and delightful work. As there shall be nothing painful to the senses in that blessed climate, so there shall not be one cold heart there, nor so much as one lukewarm worshipper; for we shall live under the immediate rays of God who formed the light, and under the kindest influences of 'Jesus the Son of righteousness.' We shall be made like his angels who are most active spirits, and 'his ministers' who "are flames of fire." Psal. civ. 3. Nor shall any dulness or indifferency hang upon our sanctified powers and passions: They shall be all warm and vigorous in their exercise, amidst the holy enjoyments of that country.

In the 9th and last place, as night is the season appointed for sleep, 'so it becomes a constant periodical emblem of death, as it returns every evening.' Sleep and midnight, as I have shewn before, are no seasons of labour or activity, nor of delight in the visible things of this world: It is a dark and stupid scene wherein we behold nothing with truth, though we are sometimes deceived and deluded by dreaming visions and vanities: Night, and the slumbers of it, are a sort of shorter death and burial, interposed between the several daily scenes and transactons of human life. But in heaven, as there is no sleeping, there is no dying, nor is there any thing there that looks like death. Sleep, the image or emblem of death, is for ever banished from that world. All is vital activity there: Every power is immor-

tal, and every thing that dwells there is for ever alive. There can be no death, nor the image of it, where the ever-living God dwells and shines with his kindest beams; his presence maintains perpetual vitality in every soul, and keeps the new creature in its youth and vigour for ever. The saints shall never have reason to mourn over their withering graces, languid virtues, or dying comforts; nor shall they ever complain of drowzy faculties, or unactive powers, where God and the Lamb are for ever present in the midst of them. Shall I invite your thoughts to dwell a little upon this subject?

Shall we make a more particular 'enquiry, whence it comes to pass that there is no night nor darkness in the heavenly city?' We are told a little before the words of my text, that 'the glory of God enlightens it; and the Lamb is the light thereof. There is no need of the sun by day, or of the moon by night;' there is no need of any such change of seasons as day and night in the upper regions, nor any such alternate enlightners of a dark world, as God has placed in our firmament, or in this visible sky. The inheritance of the saints in light is sufficiently irradiated by God himself, who at his first call made the light spring up out of darkness over a wide chaos of confusion, before the sun and moon appeared; and the beams of divine light, grace and glory, are communicated from God, the original foundation of it, by the Lamb, to all the inhabitants of the heavenly country. It was by Jesus his Son that God made the light at first, and by him he conveys it to all the happy worlds.

There is no doubt of this in the present heaven of saints departed from flesh, who are ascended 'to the spirits of the just made perfect.' It is one of their privileges that they go to dwell, not only where they see the face of God, but where they behold the glory of Christ, and converse with 'Jesus the Mediator of the new covenant,' and are 'for ever present with the Lord' who redeemed them. Heb. xii. 23, 24. 2 Cor. v. 8. Since his mediatorial kingdom and offices are not yet finished in the present heaven of separate souls, we may depend on this blessedness to be communicated through Christ the Lamb of God, and all the spiritual enjoyments and felicities which are represented under the metaphor of 'light,' are conveyed to them through Jesus the Mediator.

The sun, in the natural world, is a bright emblem of divinity, or the Godhead, for it is the spring of all light, and heat, and life, to the creation. It is by the influences of the sun, that herbs, plants, and animals, are produced in their proper seasons, and in all their various beauties, and they are all refreshed and supported by it. Now if we should suppose this vast globe of fire which we call 'the sun,' to be inclosed in a huge hollow sphere of crystal, which should attemper its rays like a transparent vail, and give milder and gentler influences to the burning beams of it, and yet transmit every desirable and useful portion of light or heat, this would be an happy emblem of the man 'Christ Jesus, in whom dwells all the fulness of the Godhead bodily.' It is the Lamb of God who, in a mild and gracious manner, conveys the blessings

originally derived from God his Father to all the saints. We partake of them in our measure in this lower world among his churches here on earth; but it is with a nobler influence, and in a more sublime degree, the blessings of paradise are diffused through all the mansions of glory, by this illustrious medium of conveyance, Jesus the Son of God; and there can be no night nor coldness, death nor darkness, in this happy state of separate souls.

When the bodies of the saints shall be raised again, and re-united to their proper spirits, when they shall ascend to the place of their final heaven and supreme happiness, we know not what manner of bodies they shall be, what sort of senses they shall be furnished with, nor how many powers of conversing with the corporeal world shall be bestowed upon them. Whether they shall have such organs of sensation as eyes and ears, and stand in need of such light as we derive from the sun or moon, is not absolutely certain. The Scripture tells us, it shall not be a body of flesh and blood: These are not materials refined enough for the heavenly state; "that which is corruptible cannot inherit incorruption." 1 Cor. xv. 50. But this we may be assured of, that whatsoever inlets of knowledge, whatever avenues of pleasure, whatever delightful sensations are necessary to make the inhabitants of that world happy, they shall be all united in that spiritual body which God will prepare for the new-raised saints. If eyes and ears shall belong to that glorified body, those sensitive powers shall be

nobly enlarged, and made more delightfully susceptive of richer shares of knowledge and joy.

Or what if we shall have that body furnished with such unknown mediums, or organs of sensation, as shall make *light* and *sound*, such as we here partake of, unnecessary to us? These organs shall certainly be such, as shall transcend all the advantages that we receive in this present state from sounds or sunbeams. There shall be no disconsolate darkness, nor any tiresome silence there. There shall be no night to interrupt the business or pleasures of that everlasting day.

Or what if the whole body shall be endued all over with the senses of *seeing* and *hearing*? What if these sort of sensations shall be diffused throughout all that immortal body, as *feeling* is diffused through all our present mortal flesh? What if God himself shall in a more illustrious manner irradiate all the powers of the body and spirit, and communicate the light of knowledge, holiness, and joy, in a superior manner to what we can now conceive or imagine? This is certain, that darkness in every sense, with all the inconveniencies and unhappy consequences of it, is and must be for ever banished from the heavenly state. 'There is no night there.'

When our Lord Jesus Christs hall have "given up his" mediatorial kingdom to the Father, "and have" presented all his saints spotless and without blemish before his throne, it is hard for us mortals in the present state, to say how far he shall be the everlasting medium of the communication of divine bless-

ings to the happy inhabitants on high. Yet when we consider that the saints and angels, and the whole happy creation, are gathered together in him as *their head*,* it is certain they shall all be accounted in some sense 'his members;' and it is highly probable he, as their head, shall be for ever active in communicating and diffusing the unknown blessings of that world, amongst all the inhabitants of it who are gathered and united in him.

I come in the last place, to make a few remarks upon the foregoing discourse, and in order to render them more effectual for our spiritual advantage, I shall consider the words of my text, 'there shall be no night there,' in their metaphorical or spiritual meaning, as well as in their literal sense. There is no night of ignorance or error in the mind, no night of guilt or of sorrow in the soul: But the blessed above shall dwell surrounded with the light of divine knowledge, they shall walk in the light of holiness, and they shall be for ever filled with the light of consolation and joy, as I have explained it at the beginning of this discourse.

The 1st remark then is this, 'When heaven, earth and hell, are compared together, with relation to light and darkness, or night and day,' we then see them in their proper distinctions and aspects. Every thing is set in its most distinguishing situation and appearance, when it is compared with things which are most opposite.

* The Greek word ἀνακεφαλαιόω, used in Eph. i. 10. favours this meaning, and perhaps Col. i. 20. includes the same thing.

The *earth* on which we dwell during this state of trial, has neither all day nor all night belonging to it, but sometimes light appears, and again darkness, whether in a natural or a spiritual sense.

Though there be long seasons of darkness in the winter, and darkness in the summer also, in its constant returns, divides one day from another, yet the God of nature has given us a larger portion of light than there is of darkness, throughout the whole globe of the earth: And this benefit we receive by the remaining beams of the sun after its setting, and by the assistance of the moon and the stars of heaven. Blessed be God for the moon and stars, as well as for the sun-beams and the brightness of noon. Blessed be God for all the lights of nature, but we still bless him more for the light of the gospel, and for any rays from heaven, any beams of the sun of righteousness, which diffuse in lower measures knowledge, and holiness, and comfort, among the inhabitants of this our world. God is here manifesting his love and grace in such proportions as he thinks proper. Some beams of the heavenly world break out upon us here in this dark region. God the spring of all our light, and the Lamb of God by his Spirit communicates sufficient light to us, to guide us on in our way to that heavenly country.

In *hell* there is all night and darkness, thick darkness in every sense, for the God of glory is absent there as to any manifestations of his face and favour. And therefore it is often called "utter darkness, where there is weeping, and wailing, and gnashing

of teeth." There is no holiness, there is no comfort, there are no benefits of the creation, no blessings of grace; all are forfeited and gone for ever. It is everlasting night and blackness of darkness in that world: Horror of soul, without a beam of refreshment from the face of God or the Lamb for ever. The devils are now "reserved in everlasting chains under darkness to the judgment of the great day," Jude 6. But then their confinement shall be closer, and their darkness, guilt, and sorrow, shall be more overwhelming. Is it lawful for me in this place, to mention the description which *Milton* our English poet gives of their wretched habitation?

'A dungeon horrible on all sides round,
As one great furnace flam'd; yet from those flames
No light, but rather darkness visible
Serv'd only to discover sights of woe;
Regions of sorrow, doleful shades, where peace
And rest can never dwell; hope never comes,
That comes to all: But torture without end
Still urges, and a fiery deluge fed
With ever burning sulphur unconsum'd.
Such place eternal justice had prepar'd
For rebel-angels; here their pris'n ordain'd
In utter darkness, and their portion set
As far remov'd from God and light of heaven
As from the centre thrice to th' utmost pole.'

To this the poet adds,

'O how unlike the place from whence they fell!'

How unlike to that heaven which I have been describing, in which there is no night; and all the evils of darkness in every sense are for ever secluded from that happy region, where knowledge, holiness, and joy, are all inseparable and immortal.

2. Remark. 'What light of every kind we are made partakers of here on earth, let us use it with holy thankfulness, with zeal and religious improvement.' Hereby we may be assisted and animated to travel on, through the mingled stages and scenes of light and darkness, in this world, till we arrive at the inheritance of the saints in perfect light. It is a glorious blessing to this dark world, that the light of Christianity is added to the light of judaism, and the light of nature; and that the law of Moses, and the gospel of Christ, are set before us in this nation in their distinct views, on purpose to make our way to happiness more evident and easy. May the song of Moses, and the song of the Lamb, be sung in our land! But let us never rest satisfied, till the light that is let into our minds become a spring of divine life within us, a life of knowledge, holiness, and comfort. Let us not be found amongst the number of those, who, when 'light is come into the world, love darkness rather than light,' lest we fall under their condemnation. John iii. 19. Let us never rest till we see the evidences of the children of God wrought in us with power; till the 'day-spring that has visited us from on high' has entered into our spirits, and refined and moulded them into the divine image; till we who are by nature all 'darkness are made light in the Lord.'

O what a blessed change does the converting grace of Christ make in the soul of a son or daughter of Adam? It is like the beauty and pleasure which the rising morning diffuses over the face of the earth, after a night of storm and darkness: It is so much of heaven let into all the chambers of the soul: It is then only that we begin to know ourselves aright, and know God in his most awful and most lovely manifestations: It is in this light we see the hateful evil of every sin, the beauty of holiness, the worth of the gospel of Christ, and of his salvation. It is a light that carries divine heat and life with it; it renews all the powers of the spirit, and introduces holiness, hope and joy, in the room of folly and guilt, sin, darkness and sorrow.

3. Remark. If God has wrought this sacred and divine change in our souls, if we are made the children of light, or if we profess to have felt this change, and hope for an interest in this bright inheritance of the saints, 'let us put away all the works of darkness with hatred and detestation.' "Let us walk in the light" of truth and holiness, Eph. v. 8. "Ye were once darkness, but are now light in the Lord; walk as children of light." And the Apostle repeats his exhortation to the Thessalonians in 1 Epist. 5th chapter and the 5th verse. 'Ye are all children of the light and of the day, and not the *sons of night or* darkness; therefore let us not sleep as do others, but let us watch and be sober; putting on the breast-plate of faith and love, and for an helmet the hope of salvation, for God hath not appointed us

to wrath, but to obtain salvation by our Lord Jesus Christ.'

To animate every Christian to this holy care and watchfulness, let us think what a terrible disappointment it will be, after we have made a bright profession of Christianity in our lives, to lie down in death in a state of sin and guilt, and to awake in the world of spirits, in the midst of the groans and agonies of hell, surrounded and covered with everlasting darkness. Let our public profession be as illustrious and bright as it will, yet if we indulge works of darkness in secret, night and darkness will be our eternal portion, with the anguish of conscience, and the terrors of the Almighty, without one glimpse of hope or relief. It is only those who walk in the light of holiness here, who can be fit to dwell in the presence of a God of holiness hereafter. 'Light is sown *only* for the righteous, and joy for the upright in heart;' and it shall break out one day from amongst the clods, a glorious harvest; but only the sons and the daughters of light shall taste of the blessed fruits of it.

Think again with yourselves when you are tempted to sin and folly, What if I should be cut off on a sudden, practising the works of darkness, and my soul be summoned into the eternal world, covered with guilt and defilement? Shall I then be fit for the world of light? Will the God of light ever receive me to his dwelling? Do I not hereby render myself unfit company for the angels of light? and what if I should be sent down to dwell among the spirits of

darkness, since I have imitated their sinful manners, and obeyed their cursed influences?

O may such thoughts as these dwell upon our spirits with an awful solemnity, and be a perpetual guard against defiling our garments with any iniquity, lest our Lord should come and find us thus polluted. Let us walk onwards in the paths of light, which are discovered to us in the word of God, and which are illustrated by his holy ordinances, to guide us through the clouds and shades which attend us in this wilderness, till our Lord Jesus shall come with all his surrounding glories, and take us to the full possession of the inheritance in light.

4. Remark. 'Under our darkest nights, our most unactive and heavy hours, our most uncomfortable seasons here on earth, let us remember we are travelling to a world of light and joy.' If we happen to lie awake in midnight darkness, and count the tedious hours one after another, in a mournful succession, under any of the maladies of nature, or the sorrows of this life, let us comfort ourselves that we are not shut up in eternal night and darkness without hope, but we are still making our way towards that country where there is no night, where there is neither sin nor pain, malady nor sorrow.

What if the blessed God is pleased to try us, by the with-holding of light from our eyes for a season? What if we are called to seek our duty in dark providences, or are perplexed in deep and difficult controversies wherein we cannot find the light of truth? What if we 'sit in darkness' and mourn-

ing, 'and see no light,' and the beams of divine consolation are cut off, let us still 'trust in the name of the Lord, and stay ourselves upon our God,' especially as he manifests himself in the Lamb that was slain, the blessed medium of his mercy, Isa. l. 10. Let us learn to say with the Prophet Micah in the spirit of faith, Micah vii. 8, 9. "When I sit in darkness the Lord will be a light unto me; he will bring me forth to the light, and I shall behold his righteousness."

Blessed be God that the night of ignorance, grief, or affliction, which attends us in this world, is not everlasting night. Heaven and glory are at hand; wait and watch for the morning star, for Jesus and the resurrection. Roll on apace in your appointed course ye suns and moons, and all ye twinkling enlightners of the sky, carry on the changing seasons of light and darkness in this lower world with your utmost speed, till you have finished all my appointed months of continuance here. The light of faith shews me the dawning of that glorious day, which shall finish all my nights and darknesses for ever. Make haste, O delightful morning, and delay not my hopes. Let me hasten, let me arrive at that blessed inheritance, those mansions of paradise, where night is never known, but one eternal day shall make our knowledge, our holiness, and our joy, eternal. *Amen.*

DISCOURSE VIII.

A SOUL PREPARED FOR HEAVEN.

2 Cor. v. 5.

Now he that hath wrought us for the self-same thing, is God.

WHEN this Apostle designs to entertain our hope in the noblest manner, and raise our faith to its highest joys, he generally calls our thoughts far away from all present and visible things, and sends them forward to the great and glorious day of the resurrection: He points our meditations to take a distant prospect of the final and complete happiness of the saints in Heaven, when their bodies shall be raised shining and immortal; whereas it is but seldom that he takes notice of the Heaven of separate souls, or that part of our future happiness which commences at the hour of death. But in this chapter the holy writer seems to keep both these Heavens in his eye, and speaks of that blessedness which the spirits of the just shall enjoy in the 'presence of the Lord,' as soon as 'they are absent from the body,' and yet leads our souls onwards also to our last and most perfect state of happiness, which is delayed till our corruptible bodies shall be raised from the dust, and mortality shall be swallowed up in life. 'We know,' saith he in the first verse of this chapter, 'we know

that as soon as our mortal tabernacle,' in which we now dwell, 'is dissolved, we have a building,' ready for us 'in the heavens;' i. e. an investiture in a glorious state of holiness and immortality, which waits to receive our spirits when we drop this dying flesh: Yet the felicities of this paradise, or first heaven, shall receive an unspeakable addition and advancement, when 'Christ shall come the second time,' with all his saints, to complete our salvation.

But which heaven soever we arrive at, whether it be this of the separate state, or that when our bodies shall be restored, still we must be 'wrought up' to a proper fitness for it by God himself; and as the end of this verse tells us, he 'gives us his own spirit as an earnest' of these future blessings.

The observation which shall be the subject of my discourse, is this: 'Those who shall enjoy the heavenly blessedness hereafter, must be prepared for it here in this world, by the operation of the blessed God.'

Here we must take notice in the first place, that since we are sinful and guilty creatures in ourselves, and have forfeited all our pretences to the favour of God and happiness, we must be restored to his favour, we must have our sins forgiven, we must be justified in his sight with an everlasting righteousness, we must be adopted as the children of God, and have a right and title given us to the heavenly inheritance, before we can enter into it, or possess it; and this blessing is procured for us by the obedience and death of the Son of God. It is in his blood that

we find an atonement for our iniquities, and we must be made heirs of glory by becoming the adopted children of God, and so 'we are joint-heirs' with his Son Jesus, and shall be glorified with him, Rom. viii. 17.

And it is by a true and living faith in the Son of God, that we become partakers of this blessing. God has set forth his Son Jesus as a propitiation for sinners through faith in his blood, Rom. iii. 24. "We are justified by faith" in his blood, and "have hope of eternal life through him," Rom. v. We also receive our adoption, and "become the children of God through faith in Christ Jesus," Gal. iii. 26. and thereby we obtain a title to some mansion in our Father's house in Heaven, since Jesus our elder brother, and our forerunner, is admitted into it to take a place there in our name. This is a very considerable part of our necessary preparation for the heavenly world, that we should be believers in the Son of God, and united to him by a living faith; and this faith also is 'the gift of God,' Eph. ii. 8. We are wrought up to it by his grace.

But as this does not seem to be the chief thing designed in the words of my text, I shall pass it over thus briefly, and apply myself to consider what that further fitness or preparation for heaven intends, for which we are said here 'to be wrought up by God' himself. The former preparation for heaven, may rather be said to be a 'relative change,' which is included in our pardon or justification, and alters our state from the condemnation of hell, to the favour

and love of God: But this latter preparation implies a real change of our nature by sanctifying grace, and gives us a temper of soul suited to the business and blessedness of the heavenly world. This is the 'preparation' which my text speaks of.

The great enquiry therefore at present is, 'What are those steps, or gradual operations, by which the blessed God works us up to this fitness for heaven?'

And here I shall not run over all the parts and lineaments of the new creature, which is formed by regeneration, nor the particular operations of converting grace, whereby we are convinced of sin, and led to faith and repentance, and new obedience, though these are all necessary to this end; but I shall confine myself only to those things which have a more immediate reference to the heavenly blessedness; and they are such as follow:

1. 'God works us up to a preparation for the heavenly felicity, by establishing and confirming our belief, that there is a heaven provided for the saints, and by giving us some clearer acquaintance with the nature, the business, and the blessedness of this heaven.' All this is done by the gospel of Christ, and by the secret operation of the blessed God, teaching us to understand his gospel.

Alas! how ignorant were the heathen sages about any future state for the righteous? How bewildered were the best of them in all their imaginations? how vain were all their reasonings upon this subject, and how little satisfaction could they give to an honest enquirer, whether there was any reward provided for

good men beyond this life? The light of nature was their guide; and those in whom this feeble taper burnt with the fairest lustre, were still left in great darkness about futurity. As the Gentile philosophers were left in great uncertainties whether there was any heaven or no, so were their conceptions of heavenly things very absurd and ridiculous; and their various fancies about the nature and enjoyments of it, were all impertinence.

And how little knowledge had the Patriarchs themselves, if we may judge of their knowledge by the five books of Moses, which give no plain and express promise of future happiness in another world, neither to Abel nor Noah, to Abraham, Isaac, Jacob, or to Moses himself? And were it not for some expressions in the New Testament, and by the xith chapter to the Hebrews, where we are told, that these good men 'sought a heavenly country,' and hoped for happiness in a future and invisible state, we should sometimes be ready to doubt whether they knew almost any thing of the future resurrection and glory.

That great and excellent man Job had one or two lucid intervals of peculiar brightness, which shone upon him from heaven, in the midst of his distresses, and raised him above and beyond the common level of the dispensation he lived in; yet, in the main, when he describes the state of the dead, how desolate and dolesome is his language, and what heavy darkness hangs upon his hope! See his expression, Job x. 21, 22. "Let me alone that I may take comfort a

little, before I go whence I shall not return, even to the land of darkness, and the shadow of death, a land of darkness as darkness itself, and of the shadow of death without any order, and where the light is as darkness." Mark how this good man heaps one darkness upon another, and makes so formidable a gloom as was hardly to be dispelled by the common notices given to men in that age.

And if we look into the Jewish writings in and after the days of Moses, we find the men of righteousness frequently entertained with promises of corn, and wine, and oil, and other blessings of sense; and few there were amongst them who saw clearly, and firmly believed the heavenly inheritance through the types, and shadows, and figures of Canaan, the promised land, which flowed with milk and honey.

It is granted there are some hints and discoveries of a blessedness beyond the grave in the writings of David, Isaiah, Daniel, and some of the Prophets: But the brightest of these notices fall far short of what the gospel of our Lord Jesus Christ has set bebefore us. The Son of God who came down from heaven, where he had lived from before the creation of this world, has revealed to us infinitely more of the invisible state than all that went before him: He tell us of the 'pure in heart enjoying the sight of God,' and conversing with 'Abraham, Isaac and Jacob,' the ancient saints: He assures us there 'are many mansions in his Father's house,' and that he 'went to prepare a place' there for his followers. "I tell you" says he, John viii. 38. "I

tell you the things which I have seen with my Father." And when he came again from the dead, he made it appear to his disciples that he had "brought life and immortality to light by his gospel," 2 Tim. i. 10.

It is only the New Testament that gives us so bright and satisfactory an account what our future heaven is: The 'righteous shall be with God,' *shall* behold him, *shall* dwell with Christ, and see his glory; *they shall* worship day and night in his temple, *and sing the praises of him* that sits upon the throne, and of the Lamb that has redeemed them by his blood; there shall be no sin, no sorrow, no death, nor any more pain; they shall have such satisfactions and employments as are worthy of a rational nature, and a soul refined from sense and sin. St. Paul, one of his disciples, was transported into the third heaven before he died, and there learnt "unspeakable things," 2 Cor. xii. 2, 4. and he, together with the other Apostles, have published the glories of that future world which they learnt from Jesus their Lord, and confirmed these things to our faith by prophecies and miracles without number.

Now the blessed God himself prepares his own people for this heaven of happiness, by giving them a full conviction and assurance of the truth of all these divine discoveries; he impresses them upon their heart with power, and makes them attend to those divine impressions. Every true Christian has learnt to say within himself, 'This celestial blessedness is no dream, is no painted vision, no gay scene of

flattering fancy, nor is it a matter of doubtful dispute, or of uncertain opinion. I am assured of it from the words of Christ the Son of God, and from his blessed followers, whom he authorised to teach me the things of a future world.' He that is taught of God beholds these glories in the light of a divine faith, which is to him the "substance of things hoped for, and the evidence of things not yet seen," Heb. xi. 1.

2. God works up the souls of his people to a preparation for the heavenly state, by 'purifying them from every defilement that might unfit them for the blessedness of heaven.' The removal of the guilt of sin by his pardoning mercy I have mentioned before, as necessary to our entrance into the heavenly state; and we must walk through this world, this defiling world with all holy watchfulness, lest our soul be blemished with new pollutions, lest new guilt come upon our consciences, and the thoughts of appearance before God be terrible to us. That soul is very much unfit for an entrance into the presence of a holy God, who is ever plunging itself into new circumstances of guilt, by a careless and unholy conversation. To stand upon the borders of life, and the very edge of eternity, will be dreadful to those who have given themselves a loose to criminal pleasures, and indulged their irregular appetites and passions.

But it is not only a conscience purged from the guilt of sin by the blood of Christ, but a soul washed also from the defiling power and taint of sin, by the sanctifying spirit that is necessary to make us meet

for the heavenly inheritance. This is that purification which I now chiefly intend, Matth. v. 8. "Blessed are the pure in heart for they shall see God." Nothing that defileth must enter into the city of God on high, nor whosoever maketh a lye or loveth it, Rev. xxi. 27. No injustice, no falsehood, no guile or deceit can be admitted within those gates: They must be without guile both in their heart and tongue, if they will "stand before the throne of God," Rev. xiv. 5. sincerity and truth of soul, with all the beauties of an upright heart and character, are necessary to prepare an inhabitant for that blessed state. There must be no envy, no wrath or malice, no revenge; nor will any of the angry principles that dwell in our flesh and blood, or that inflame and disturb the mind, be found in those regions of peace and love. There must be no pride or ambition, no self-exaltation and vanity that can dwell in heaven, for it cast out the angels of glorious degree, when they would exalt themselves above their own station. 'Pride was the condemnation of the devil,' and it must not dwell in a human heart that ever hopes for a heavenly dwelling-place, 1 Tim. iii. 6. and Jude ver. 6. There must be no sensual and intemperate creature there, no covetous selfishness, no irregular passions, no narrowness of soul, no uncharitable and party spirit will ever be found in that country of diffusive love and joy.

And since the best of Christians have had the seeds of many of these iniquities in their hearts, and they have made a painful complaint of these rising corrup-

tions of nature upon many occasions, these iniquities must be mortified and slain by the work of the Spirit of God within us, if ever we ourselves would live the divine life of heaven, Rom. viii. 13. There is a great deal of this purifying work to be done in the souls of all of us, before we can be prepared for the heavenly world, and though we cannot arrive at perfection here, yet we must be wrought up to a temper in some measure fit to enter into that blessedness: And God is training his people up for this purpose all the days of their travels through this desert world. Happy souls, who feel themselves more and more released from the bonds of these iniquities, day by day, and thereby feel within themselves the growing evidences of a joyful hope!

3. God does not only purify us from every sin in order to prepare us for heaven, but 'he is ever loosening and weaning our hearts from all those lawful things in this life, which are not to be enjoyed in heaven.' Our sensual appetites, and our carnal desires, so far as they are natural, though not sinful, must die before we can enter into eternal life. 'Flesh and blood cannot inherit' that divine, incorruptible, and refined happiness. Riches and treasures of gold and silver which the 'rust can corrupt, and which thieves can break through and steal,' are not provided for the heavenly state: They are all of the earthly kind, and too mean for the relish of a heavenly spirit. Although a Christian may possess many of these things in the present life, yet his affections must be divested of them, and his soul divided from

them, if he would be a saint indeed, and ever ready for the purer blessings of paradise. The businesses, the cares and the concerns of this secular life, are ready to drink up our spirits too much while we are here; we are too prone to mingle our very souls with them, and thereby grow unfit for heavenly felicities: And therefore it is that our Saviour has warned us, Luke xxi. 34. "Let not your hearts be overcharged with the cares of this world," any more than "with surfeiting and drunkenness," if you would be always ready for your flight to a better state, and meet the summons of your Lord to paradise.

There are also many curious speculations and delightful amusements which may lawfully entertain us while we are here; there are sports and recreations which may divert the flesh or the mind in a lawful manner, whilst we dwell in tabernacles of flesh and blood, and are encompassed with mortal things: But the soul that is wrought up for heaven must arise to an holy indifference to all the entertainments of flesh and sense, and time, if it would put on the appearance of an heavenly inhabitant. Christians that would be ever ready for the glories of a better world must be such in some measure as the Apostle describes, 1 Cor. vii. 30. &c. They must 'rejoice' with such moderation in their dearest comforts of life 'as though they rejoiced not,' they must weep and mourn for the loss of them with such a divine self-government 'as though they wept not,' they must 'buy as though they possessed not,' they must 'use this world as not abusing it' in any instance, but must look upon

the fashions and the scenes of it as vanishing things, and have their hearts "set on the things that are above where Christ Jesus is at the Father's right hand," Colos. iii. 1, 2.

If you ask me, what methods the blessed God uses in order to attain these ends, and to purify and refine the soul for heaven? I answer, he sometimes does it by sharp strokes of affliction, making our interests in the creature bitter to us, that we may be weaned from the relish of them, and the power of divine grace must accompany all his weaning providences, or the work will not be done.

Sometimes again he weans the soul from the lawful things of this world, by permitting our earthly enjoyments to plunge us into difficulties, to seize the heart with anxieties, or to surround us with sore temptations: Then, when we feel ourselves falling into sin, and bruised or defiled thereby, we lose our former gust of pleasure in them; and when we are recovered by divine grace, we are more effectually weaned from such kind of temptations for the future; but it is impossible in the compass of a few lines to describe the various methods which the blessed God uses to wean the spirit from all its earthly attachments, and to work it up to a meetness for the inheritance of the saints in light. Blessed souls, who are thus loosened and weaned from sensible things, though it be done by painful sufferings!

4. The great God not only weans our hearts from those things that are not to be enjoyed in heaven, but he gives us a holy appetite and relish suited to

the provisions of the heavenly world, and raises our desires and tendencies of soul towards them.' By nature our minds are estranged from God, and from all that is divine and holy; we have no desires after his love, nor delight in the thoughts of dwelling with God: but when divine grace has effectually touched the heart, it ever tends upwards to that world of holiness and peace. So the needle, when it is touched by the load-stone, ever points to the beloved pole-star, and seems uneasy when it is diverted from it, nor will it rest till it return thither again.

Do the sweet sensations of divine love make up a great part of the heavenly blessedness? The soul is in some measure fitted for it, who can say with David in Psal. iv. 7. "Lord lift thou up upon me the light of thy countenance, and it shall rejoice" my heart "more than if corn and wine, and oil abounded," and all earthly blessings were multiplied upon me; for in thy love is the life of my soul, and thy "loving-kindness is better than life," Psal. lxiii.

Is the felicitating presence of God to be enjoyed in the future world, and shall we see his face there with unspeakable delight? Then those souls are prepared for heaven, who can say with the Psalmist, Psal. xliii. 2. "When shall I come and appear before God?" When shall I have finished my travels through this wilderness, that I may arrive at my Father's house? "This one thing have I desired, that I may dwell in the house of God *for ever* to behold the beauty of the Lord there," Psal. xxvii. 4. It is enough for me that I shall "behold thy face in righteousness, and

I shall be satisfied when I awake" out of the dust "with thy likeness. With my soul have I desired thee, O Lord, in the night," in the darkness of this desert world I have longed for the light of thy face, "and with my spirit within me I will seek thee early. Whom have I in heaven but thee, neither is there any on earth that I desire beside thee," Psal. xvii. Isa. xxvi. Psal. lxxiii. O when shall the day come when there shall be no more distance and estrangement of my heart from God, but I shall feel all my powers for ever near him?

Is the sweet society of Jesus to be enjoyed in the heavenly region, then those are prepared for this happiness who feel in themselves "a desire to depart, and to be with Christ, which is far better" than the most pleasureable scenes on earth, Phil. i. 23. "I am willing" and rejoice in the thought of it "rather to be absent from the body, and to be present with the Lord," 2 Cor. v. 8. I behold in the light of faith the dawning glory of that day, when Jesus shall return from heaven, when he shall revisit this wretched world, and put an end to these wretched scenes of vanity. "Behold he cometh in the clouds, and every eye shall see him." He comes into our world "to them that look for him," not to be made a sacrifice for sin, but to complete our salvation. I long to behold him, and I love the thought of his appearance, Rev. i. Heb. ix. 2 Tim. iv. &c.

Is there not only a freedom from pain and sorrow among the saints on high, but is there also an eternal release from all the bonds of sin and temptation?

Then that soul discovers a degree of preparation for it, who can say with an holy groan and grief of heart, "O wretched man that I am, who shall deliver me from this body of sin and death?" Rom. vii. "In this tabernacle we groan *indeed* being burdened, and are desirous rather to be clothed upon with our house which is from heaven," with our holy state of immortality, 2 Cor. v.

5. That God who has wrought these divine breathings in the soul will one day fulfil them all, and he is working up the Christian to a blessed meetness for this felicity, by awakening these wishes in the very centre of the heart. Happy heart, which feels these holy aspirations, these divine breathings!

6. The blessed God is pleased to work us up to a preparation for the heavenly world 'by forming the temper of our minds into a likeness to the inhabitants of heaven,' i. e. to God himself, to Christ Jesus the Son of God, to angels and saints, to the spirits of the just made perfect. From the children of folly and sin we must be transformed into the children of God, we must be created anew after his image, and resemble our heavenly Father, that we may be capable of enjoying his love, and rejoicing in his presence. We must be conformable to the image of his only begotten Son Christ Jesus, and walk and live as he did in this world, that we may be prepared to dwell with him in the world to come, Rom. viii. 29. 1 John iv. 17. We must have the same temper and spirit of holiness wrought in us, that we may be imitators of all the holy ones that dwell in heaven, and that we

may be followers of the saints who have been strangers and travellers in this world in all former ages.

How can we hope to have free conversation with glorious beings, which are so unlike to ourselves, as God, and Christ, and angels are unlike to the sinful children of men? How can we imagine ourselves to be fit company for such pure and perfect beings, beauteous, and shining in holiness, while we are defiled with the iniquities of our natures, and ever falling into new guilt and pollution? Happy souls, who can say through grace, 'I have walked in the light as God is in the light,' and I trust, O Father, I shall dwell for ever with thee there. I have been a follower of the Lamb through the thorny and rugged passages of this wilderness, and I humbly hope I shall sit with thee, O Jesus, upon a throne glorious and holy. I have been a companion of them who have finished the Christian race, who have fought the good fight, and obtained the victory, and I trust I shall have a name and a place amongst all you holy ones who have fought and overcome. O for a heart and tongue furnished for such appeals to all the blessed inhabitants of paradise, the possessors of those mansions on high!

7. The grace of God works us up to a preparation for heaven 'by carrying us through those trials and sufferings, those labours and conflicts here in this life, which will not only make heaven the sweeter to us, but will make it more honourable for God himself to bestow this heaven upon us.'

When the spirits of a creature are almost worn out with the toilsome labours of the day, what an additional sweetness does he find in rest and repose? What an inward relish and satisfaction to the soul, that has been fatigued under a long and tedious war with sins and temptations, to be transported to such a place where sin cannot follow them, and temptation can never reach them? How will it enhance all the felicities of the heavenly world when we enter into it, to feel ourselves released from all the trials and distresses and sufferings which we have sustained in our travels thitherwards? The review of the waves and the storms wherein we had been tossed for a long season, and had been almost shipwrecked there, will make the peaceful haven of eternity, to which we shall arrive, much more agreeable to every one of the sufferers, 2 Cor. iv. 17. "Our light afflictions, which are but for a moment, are" in this way "working for us a far more exceeding and eternal weight of glory," and preparing us for the possession of it.

But it should be added also, that the prize of life, and the crown of glory, is much more honourably bestowed on those who have been long fighting, running, and labouring to obtain it. Heaven will appear as a condecent reward of all the faithful servants of God upon earth, and a divine recompence of their labours and sufferings, 2 Thes. i. 6. 'As it is a righteous thing with God to recompence tribulation to them that trouble you, so to give to those who are troubled rest' and salvation.

This is that equitable or condecent fitness that God, as governor of the world, has wisely appointed and made necessary before our entrance into heaven. Christ himself our forerunner, and the 'captain of our salvation, was made perfect through his sufferings,' and was trained up for his throne on high by enduring the contradiction of sinners, and the variety of agonies which attended his life and death in this lower world, this stage of conflict and sufferings. See Heb. ii. 10. and xii. 1.

Though we cannot pretend by our labours in the race to have merited the prize, yet we must labour through the race before we receive it. Our conflicts cannot pretend to have deserved the crown which is promised, but we must fight the battles of the Lord before we obtain it. This was St. Paul's encouragement and hope, 2 Tim. iv. 7, 8. "I have fought the good fight, I have finished my course, I have kept the faith, henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge will give me, and not to me only, but to all those who love his appearance." There is a great deal of divine wisdom in this appointment, that the children of God may be "counted in this sense, worthy of his kingdom for which they also suffer," 2 Thes. i. 5. and that the relish of those satisfactions may be doubled to all the sufferers.

8. God yet further prepares and works up his people for heaven, by 'teaching them some of the employments of the heavenly world, and initiating and inuring them to the practice thereof.' Is the 'con-

templation of the blessed God' in his nature and his various perfections the business of glorified souls? God teaches his children, whom he is training up for glory, to practise this holy contemplation: He fixes their thoughts upon the wonders of his nature and his grace, his works of creation and providence, the blessings of his redeeming love by his Son Jesus, and the terrors of his justice which shall be executed by the same hand, while the soul at the same time can appeal to God with holy delight, 'My meditation of thee shall be sweet indeed,' O may I dwell for ever in the midst of thy light, and see all thy wondrous glories diffused around me, and make my joys everlasting!

Are we told that heaven consists also in "beholding the glory of Christ," John xvii. 24. And how happily does God prepare his saints for this part of heaven, by filling their thoughts with the various graces and honours of Jesus the Saviour? And when they are in their lonely retirements, they trace the footsteps of their beloved through all his labours and sorrows in this mortal state, even from his cradle to his cross; they follow him in their holy meditations to his agonies in the garden, to his anguish of soul there; through all his sufferings in death, through the grave his bed of darkness, and trace him on still to his glorious resurrection, and to his ascent to his Father's house, when a bright cloud like a chariot bore him up to heaven with attending angels: 'This is my beloved,' says the soul, and 'this is my friend,' whom I shall see with joy in the upper world: He

is altogether lovely, and he demands my highest love.

Is it part of the happiness of heaven to 'converse with the blessed God by holy addresses of acknowledgements and praise,' as it is described in Rev. iv. and v. and vii. "They are before the throne of God day and night, and serve him in his temple," and join with holy joy to pronounce that divine song, "Blessing and honour, and glory and power, be to him that sitteth on the throne, and to the Lamb for ever and ever: Worthy art thou, O Lord, to receive glory and honour, for thou hast created all things for thy pleasure: Worthy is the Lamb that was slain to receive power, and riches, and strength, glory and blessing, for thou was slain, and hast redeemed us unto God by thy blood out of every kindred and nation." Now it is evident that those whose hearts and lips are joyfully fitted to pronounce this holy song, and to join in this harmony, are fitted also for these blessed employments of the heavenly state: And yet at the same time they abase themselves in the dust of humility, and with the living creatures or angels they fall down before the throne, and with the elders they cast down their crowns at his foot, they confess themselves the sons of earth and dust, and would appear as nothing while God is all, Rev. iv. 9, 10. and v. 8.

Are all the powers of glorified nature in heaven active in the unknown services of God and Christ there? So the saints are trained up for this service and this activity here on earth, by diligence and de-

light in their less noble employments, the inferior labours and duties that providence demands of them here, whereby they are prepared for more glorious employment on high; for heaven is no idle or unactive state.

Do some of the satisfactions of the heavenly world arise from the 'sweet society of the blessed above, their fervent love to each other, their mutual delight in holy converse, the joy that arises in the heart of each upon a survey of the happiness of all the holy and blessed inhabitants? Does benevolence and goodness of every kind overflow in the heavenly world?' It is plain that God is training up his own children for this blessedness, by employing them in this manner while they are here below: He is in some measure fitted for this heaven, who can say, the 'saints are the excellent of the earth, in whom is all my delight:' I love them from my soul, because they love my God and my Saviour. I see the image of the Father, and of Jesus his Son in them, and I cannot but love that image wheresoever I behold it. I feel myself ready to rejoice when my fellow christians partake of joy, and I long for that temper of mind when I shall delight myself in the felicity of all my fellow saints in perfection, and shall make their heaven a part of my own. But I proceed not here, because this would anticipate what I design hereafter.

9. God is pleased to work up his people to a preparation for the heavenly state, by 'giving them a pledge and earnest of the blessedness of heaven,' that

is, by sending his own Spirit into their hearts under this very character, both as the spring of divine life, and as the evidence of our hope, and sometimes bestowing upon them such 'foretastes of the heavenly world,' by the operations of his holy Spirit, which are too joyful and glorious to be fully expressed in mortal language; but we shall attempt something of it in another discourse.

I proceed now to seek what inferences or edifying remarks may be made upon our meditations thus far.

Rem. 1. We learn from my text 'what are the brightest, the plainest, and the surest evidences of our interest in the heavenly blessedness: Are we trained up to it, and prepared for it?' Has the blessed God wrought up our souls to any hopeful degrees of this preparation: Has he in any measure made us meet for this inheritance of the saints in light?

I grant the scripture teaches us, that it is by a true and living faith in our Lord Jesus Christ, that we obtain a title to eternal life, according to the proposals of the covenant of grace in the gospel; but our preparation for heaven by a holy and heavenly temper of mind and conduct of life, is the fairest and most uncontested evidence of the truth and life of our faith, and such a proof of it as will stand the test both in life and death, in this world, and in the world to come. If we would manifest our faith in Christ to be sincere and genuine and effectual for our salvation, we must make it appear that we are growing up into the image of Christ in all things, we must be formed after the likeness of the Son of God, who

is our great example, and our fore-runner into heaven; and where this evidence is found the soul cannot fail of salvation. Wheresoever there is this fitness for the joys on high, God will assuredly bestow these divine pleasures. It is for such souls that he has prepared a heaven, and when he has prepared such souls for the heavenly world, he will surely bring them to the possession of it.

Of how great moment and importance is it then for each of us to examine ourselves with watchful diligence and sincerity, whether we are in any measure fitted for the blessedness above: And to this end we may run over in our enquiries all the former steps of preparation.

Let us enquire of our souls then, Am I so fully persuaded of this state of future happiness, as to resolve this shall be my aim, this my everlasting pursuit? Have we seen this blessedness in the various representations of it in the word of God, as the most amiable and desirable thing, and have we set our faces to travel thither with an holy purpose and determination, through grace, never to tire, or grow weary till we arrive at the enjoyment of it? Have we fixed our hope and expectation upon the blessed promises in the word, and are we by these promises endeavouring daily to cleanse ourselves from all defilements of flesh and spirit, and to perfect holiness in the fear of God? Do we obtain any victories over our spiritual enemies, and maintain our pious conflicts against all the oppositions which we meet with in our way? Do we labour to surpress every rising ferment

of envy, pride, wrath, sensuality, and those corrupt appetites and passions which render us unfit for that holy and heavenly world: Are your hearts daily more mortified to the things of this world, the enjoyments of flesh and sense, which are not to be found in heaven? Are our hearts more weaned from the sensual satisfactions and intemperate delights of the animal life! Are we dead to the temptations of gold and silver, the grandeurs and the gaieties, and splendors of this present low life of flesh and blood, which are no part nor portion of the heavenly felicity? Do we view the tempting things of this world with an holy indifference, and possess and use them with affections so calm and so cool, as becomes a rank of beings that have a nobler, a richer, and a more exalted hope? Have we found the labours and burdens, the sorrows and afflictions of the present state, happy instruments to prepare us for the blessedness above, by curing all our vain and carnal desires? Are we in any measure imitators of those who have gone before us through faith and patience, and are made possessors of the promised joy? Are we "followers of God as dear children?" Have we the image of our heavenly Father created anew in us, and do we walk as our Lord Jesus Christ also walked, while he was in this wilderness travelling to his Father's house? Are our earnest desires towards this sort of felicity excited and raised high? Have we a strong tendency of soul to the holy enjoyments of the upper world? Do we sigh and groan after a complete freedom from sin, and a deliverance from ev-

ery temptation? Do we employ ourselves with pleasure in the work and business of heaven, in the holy contemplation of God, in a delightful survey of the person and offices of his Son Jesus, his wondrous condescension, and his amazing compassion? Do we take pleasure in conversing with God our Father by holy addresses of praise and thankfulness? Do we love all the saints, and delight in their society, and do we rejoice to spend our time with them in heavenly conversation, though they may be amongst the lower ranks of life here on earth? And do we diffuse our love through all who wear the image of God, and take a pleasing satisfaction of soul in their increase in holiness, and rejoice in their joys?

If God has thus fitted thee, O Christian, in this manner for the mansions of the happy world, then surely he has set thee apart for himself, he has begun eternal life in thee, the dawn of eternal glory is risen upon thee, and he will bring thee into the complete noon of blessedness, into the overflowing light of divine beatitudes. "Arise and shine" O Christian, for thy light is come, "the glory of the Lord is risen upon thee;" thou hast no need to ascend into heaven to search for thy evidences among the decrees of God, and to pry into the rolls of electing grace; for if thou hast been transformed into an heavenly temper, thy name is surely written in the Lamb's book of life; heaven is begun within thee, and God will fulfil his own work.

Rem. 2. 'What a solid comfort is it to poor mourning, troubled, afflicted souls under all their

sorrows, their frailties, their temptations, and infirmities here on earth, that they have a clear evidence of heaven within them.' This is such a peace as Jesus Christ left to his disciples by legacy, John xiv. 27. "Such as the world cannot give," and such as the world cannot take away.

This is a spring of constant and divine consolation to those who seem to be worn out with old age or infirmities of nature, and they complain they are fit for no service in this world; but if they can feel in themselves this holy fitness for the enjoyments of heaven, they have a rich and living fountain of pleasure in their own breasts, ever springing, ever flowing, and such as will follow them with daily supplies of pleasure, if they are not wanting to themselves, through all this wilderness, till they arrive at that land were all the rivers of blessing meet and join in a full stream, to make the inhabitants for ever happy.

It may be, O Christian, thou art afraid that thou hast felt but little of this divine preparation; thou seest so many defects in thyself daily, so much unlikeness to God, so much working of iniquity, such restless efforts of the body of sin, so much prevalence of temptation, so much coldness in duty, such deadness in acts of devotion, such frequent returns of guilt and pain in a tender conscience, and so many enemies to struggle with every step of thy way to heaven, that thou art greatly discouraged and afraid this divine preparation is not wrought in thee. Enquire then yet further, are all these melancholy

scenes both within and without, the matter of thy sincere grief and burden? Canst thou say in this tabernacle, I groan, being burdened with the body of sin, as well as with the frailties and pains of nature! Canst thou say sincerely, that thy inmost desires are towards God and his glory in the present life, and towards his enjoyment in the life to come? Dost thou maintain a constant converse with heaven as well as thou canst, though it be so much broken, and so often painfully interrupted? Hast thou a continual and settled aversion and hatred to sin, and a holy jealousy and fear of its defilements? Hast thou a restless breathing of soul after greater likeness to God, and greater communion with him? Dost thou delight in spiritual and holy conversation; and does thy zeal for the honour of God and his Son Jesus, carry thee forth to those actions which are suitable to thy station, for the advancement of religion in the world? Be assured then that God is training thee up for this heavenly state, and has in some measure prepared thee for it. God has begun in thee the business and blessedness of the upper world. In the midst of all thy sorrows and complaints here below, peace be with thee, and joy in the Lord, for thy salvation and thy felicity shall be compleated.

Rem. 3. 'How vain, and idle, and unreasonable are all the hopes of sinners, that they shall ever arrive at heaven without any preparation for it here?' There is nothing divine and holy begun in them in this world, and yet they hope to be made happy in the world that is to come; there is nothing of true

grace in their hearts here, and yet they vainly expect to be made perfect in pleasure and glory hereafter.

Think with thyself, O carnal creature, that heaven will be a burden to thee; the powers, the appetites, and passions of thy sinful nature, will not suffer thee to relish the joys of the heavenly state. Dost thou imagine that a worm or serpent of the earth, or a swine which is ever tumbling in the mire, can be entertained with the golden ornaments and splendors of a palace? Or will the stupid ass be delighted with the harmony of a harp or viol? No more can a soul of a carnal and sensual taste, and which is ever seeking and groveling after earthly gratifications, be pleased or gratified with the refined enjoyments of the heavenly world. Thou must have a new nature, new appetites and affections, ere thou canst partake of divine joys, or relish them if thou wert placed in the midst of them. Holy adoration of God, and humble converse with him in worship, converse with the saints about divine things, perfect purity and devotion, with the meditation of the excellencies of Christ, and the sight of him in his ordinances, have never yet been the object of thy delight or joy; nay they have rather been thine aversion; and shouldst thou have the gates of heaven open before thee, and see what business the holy souls there are employed in, thou wouldst find no desire to such sort of satisfactions; the place and the company would be thy burden, if thou couldst be let at once into the midst of them.

Think again, O sinful wretch, thy carnality of soul, thy supreme love of sensual and brutual joys, the secret malice or envy, the pride and impiety of thy heart, have prepared thee for another sort of company; thou art fitted for hell by the very temper of thy spirit, for such are the inhabitants of that miserable world, and in thy present state there can be no admission for thee into heaven. Thou hast treasured up food for the worm that never dies, for the eternal anguish of conscience; thou hast made thyself fit fuel by indulgence of thy sinful and rebellious appetites and passions, for the fiery indignation of God; and every day thou persistest in this state, thy preparation for the dark regions of sin and sorrow is increased. But this leads me to the last remark.

Rem. 4. 'How dangerous a thing it is for a sinner to continue a day longer in a state so unprepared for the heavenly world.' Dost thou not know, whilst we are inhabitants in these regions of mortality, we are borderers upon death; and if we are unprepared for heaven, we are borderers upon damnation and hell? Our life is but a vapour, and the next puff may blow us away into the regions of everlasting darkness, misery, and despair.

Alas! How much of this divine preparation do the best of saints stand in need of for an immediate entrance into heaven? What care do they take, how constant are their labours, and how fervent their prayers to increase in this divine fitness, in these holy and heavenly qualifications? And dost thou vainly imagine to exchange earth for heaven at once, and

to be received into the pure and holy mansions of paradise without any conformity to God or Christ, or the rest of the inhabitants of that world?

Objection. But some idle and slothful creatures will be ready to object and say, if it be God who creates his people anew, according to his own image, and fits them for heaven: if we must be wrought up by his power and grace for the participation of this glory, what can we do towards it ourselves? Or why are we charged and exhorted to prepare ourselves for heaven? Since then it is God must do this work, why may we not lie still, and wait till his grace shall prepare us?

I answer, no, by no means; for God is wont to exert his grace only while creatures are in the use of his appointments, and fulfil their duty. This language therefore, and these excuses, seem to be the mere cavils of a carnal mind, or the voice of sloth and indolence. Those who have no inclination to prepare themselves for the joys of the heavenly state, may wait and expect divine influences in vain, if they will never stir up themselves to practise what is in their own power, and to attempt what the gospel of grace demands.

In almost all the transactions of God with men, it is the way of his wisdom to join our diligence and his grace together; and there are many Scriptures that give us sufficient notice of this. See how St. Paul argues with the Philippians, and stirs them up to zeal and activity in securing their own salvation by the hope of divine assistances: Phil. ii. 12, 13.

"Work out your own salvation, for it is God that worketh in you both to will and to do." So said David to his son Solomon, when he appointed him to build the temple of the Lord, 1 Chron. xxviii. 20. "Be strong and of good courage, and do it,—for the Lord God, even my God, will be with thee, and will not fail thee, nor forsake thee, until thou hast finished all the work." This was the charge also that God gave to his people Israel, Lev. xx. 7, 8. "Sanctify yourselves, and be ye holy, keep my statutes; I am the Lord who sanctifieth you." So the Psalmist tells us, Psal. iv. 3. "The Lord hath set apart, *or separated* him who is godly for himself;" and yet, 2 Cor. vi. 17. The Lord commands his people to "separate themselves" unto him, to "come out from amongst" the sinners of this world; and "be you separate," saith the Lord, "and I will receive you." So in other places of Scripture, divine wisdom commands sinners to fulfil their duty, Prov. i. 23. "Turn ye at my reproof:" And yet in the 80th Psalm, the church prays, "Turn us, O Lord, and we shall be saved." The case is very much the same even in the things that relate to this life, wherein divine assistance and blessing are connected with our diligence in duty. Solomon tells us, Prov. x. 4. "The hand of the diligent maketh rich;" and yet ver. 22. It is "the blessing of the Lord that maketh rich also." We can never expect the favours of heaven, unless we are zealous to obey the commands of heaven.

When the sinful children of men are found waiting on God in his own appointed ordinances, then they are in the fairest way to receive divine communications, and be transformed into saints. If the blind man had not obeyed the voice of Christ, John ix. 7. and washed himself 'in the pool of Siloam,' he could not expect to have received his eye-sight. If the man with the withered hand, Matth. xii. 10, 13. had not used his own endeavours to 'stretch forth his hand' at the command of Christ, I can hardly believe it would have been restored to its ancient vigour and usefulness. If the poor impotent creature had not been waiting at the side of the 'pool in Bethesda,' John v. he had not met with the blessed Jesus, nor been healed by his miraculous power. You will say, perhaps, that our blessed Saviour could have visited him in his own house, could have directed his journey towards his habitation, or have sent for him into the public, and healed him there. No, our Lord did not choose either of these ways; but while the man was waiting at the pool, where he had encouragement to hope for a cure, there the Lord found him, and healed him.

Let not any presuming sinner therefore, who is sensible of his own unfitness for heaven, dare to continue in a careless indifference about so important a concern: Let him not put off his own conscience with this foolish excuse, 'It is God must do all in us and for us, and therefore I will do nothing myself.' Dost thou think, O soul, that this will be a sufficient answer to him that shall judge thee in the great and

solemn day? May you not expect to hear the Judge reply terribly to such an excuse, 'You never sought after this preparation for heaven, and you must be plunged into hell, for which your own rebellion and slothfulness hath prepared you.'

But perhaps you will *object* again, what can so feeble, so sinful a creature as I am, do towards this divine work?

I *answer*, Canst thou not separate one quarter of an hour daily to think of thy dreadful circumstances, and thine eternal danger in a sinful and defiled state of soul? Think of the uncertainty of life, and how sudden thy summons may be into the eternal and unchangeable state. Survey thyself in thy sinful condition both of heart and life, and see how unfit thou art for the company of all the holy ones above. Meditate on these thy perilous circumstances, till thy heart be deeply affected therewith; fall down before God in humble acknowledgment of thy former guilt and pollutions: Give up thyself to him with holy solemnity, to have thy heart turned away from every sin, and strongly inclined to holiness and heaven. Commit thy soul, guilty and defiled as it is, into the hands of Jesus the Mediator; entrust thy case with him as an all-sufficient Saviour; entreat that he would cleanse thee from all thy guilt and pollution, by the blood of his sacrifice, and the grace of his Spirit; that blood of atonement which has procured for sinners pardon and peace with God, and those operations of his grace which may sanctify thy sinful nature. Address thyself to the exalted Saviour for

healing influences from his hand, to cure all the maladies of thy soul, to form thee after his image, and to make thee a son of God. Pray with holy importunity for this necessary and divine blessing, wait on God in secret and in public; give him no rest night nor day till he has renewed thy soul, and transformed thee into a new creature, and given thee a relish of the heavenly enjoyments: Dwell at the throne of grace till thou feelest thy heart drawn upward and heavenward, and watch against every thing that would defile thy soul anew, or make thee unfit to enter into the company of the blessed.

Permit me here to dwell a little upon those *motives* that should awaken thee to bethink thyself ere it be too late, before the grave has shut its mouth upon thee, and thou art consigned to the place of eternal misery. Awake, awake, O impenitent sinners, who are as yet unprepared for the business and blessedness of the heavenly state; awake and exert your souls in warmest reflections on matters of infinite importance.

(1.) Think with yourselves how much the great God has done towards the preparation of sinful men for this heaven; think seriously of his long-suffering goodness, and his sparing mercy, which should have led you long ago to a melting sense of your own folly, and brought you back unto him by humble repentance. For what reason were his patience and his long suffering exercised towards you, if not for this very purpose? Rom. ii. 4. Think of the blessings of nature with which he has surrounded you, and

the comforts of this life wherewith he has furnished you, in order to allure your thoughts towards him, who is the spring of all goodness; and to raise your desires towards him: It is he invites you, who will be the everlasting portion and happiness of his people, and in whose favour consists life and felicity; and dare not any longer neglect your preparation for this happiness, which consists in the enjoyment of God, lest you should be cut off before you are prepared.

(2.) Consider again what Jesus the Son of God has done and suffered, and consider what he is yet doing towards the preparation of souls for heaven: He came down to our world to undertake the glorious and dreadful work of the redemption of sinners from the curse of the law and the terrors of hell, and to procure a heaven for every rebellious creature that would return to God his Father. Think of the agonies of his death with which he purchased mansions of glory for those that receive his grace in his own appointed methods, those that are willing to have their hearts and minds formed into a suitable frame to receive this felicity. Remember that he is risen from the dead, he is ascended to prepare a place in glory for those that are willing to follow him through the paths of holiness. Hearken to the many kind invitations and allurements of his gospel, which calls to the worst of sinners to return and live, and entreats and exhorts those who are in the ends of the earth, and upon the borders of hell, "to look unto him that they may be saved," Isa. xlv. 22. Take heed that you suffer not these seasons of his inviting

love to slide away and vanish unimproved; take heed how you rebel against the language of the grace of his gospel, and thereby prepare yourselves for double and everlasting destruction.

(3.) Think again, what blessed assistances he has proposed to those who are desirous to be trained up for heaven; how many thousand souls, as carnal, as sensual, and as criminal as yours are, have been recovered by the word of his gospel, and the influences of his Spirit, to a new nature and life of holiness? How many are there who from children of wrath, have become the sons and daughters of the most high God, heirs of this blessedness, and prepared for the enjoyment of it? O take heed that you resist not this grace, nor rebel against the kind and sacred motions of the blessed Spirit within you, when his very office and business is to change your sinful natures, and to prepare you for the regions of eternal holiness and peace.

(4.) Think yet further what advantages you have had from the weekly ministrations of the word of grace, from reading the book of God in your own language, and from the pious education many of you have enjoyed in the families from whence you sprung. Think what awakening hints you have received by the inward conviction of your own consciences, and by the christian friends you may have conversed with: Have you not been told plainly enough by the voice of conscience, that you are now utterly unprepared for heaven? Have not public and private admonitions given you sufficient warning of the danger

of your present state? And after all this will you proceed in your own sinful course till you arrive at the very gates of hell and destruction, till you have prepared yourselves, and made your souls ripe for the vengeance of God, and are plunged into it by death without remedy or relief?

(5.) Consider how dreadful will your state be if death meet you in all your guilt and defilements, unwashed, unpardoned, and unsanctified, without any garment of righteousness, without any robe of salvation. What a terrible sentence is that which death will pronounce upon every such sinner the moment that he strikes their heart? Hear it and tremble, O miserable creature, hear the formidable and eternal sentence, "Let him that is unholy be unholy still:" Let him that is unprepared for heaven go down to the regions of death and hell, for which his iniquities have best prepared him.

(6.) Think with yourselves, if you have any thing of importance to do in this world, or have any momentuous scene of life to pass through, how diligent are you in preparation for it. If you are but to visit the court of a prince, or to go to make your addresses to any great man of honour and power, or to be admitted into any numerous society of a superior character, how diligently do you endeavour to furnish yourselves with such knowledge of the common ceremonies of life, and such ornaments about your body as may render you acceptable amongst those whom you are going to converse with: And does not an entrance into the court of heaven,

into the presence of a God of holiness, and into the society of pure and blessed spirits, require some solicitude and care about those ornaments and qualifications which are necessary for so solemn and glorious an appearance? If you are designing in this life to commence any trade or business for your employment and your support; you are willing to serve an apprenticeship of seven years in order to a preparation for the exercise of this public business; and can you not afford one day in a week to learn the business of heaven, and to prepare for the blessedness of it?

And let parents also consider with themselves what pains they have taken that their children may be fit for the trades and employments of life to which they design them, and then let each enquire of their own consciences, have I ever done so much to train up my son for the heavenly world, to fit him for the appearance before God, and saints and angels, and for all the unknown services of that celestial country?

(7.) Go on yet futher, O impenitent sinners, and consider with yourselves what a blessedness it is to be prepared for heaven; for then you are prepared for death, and at once you take away all the terrors of it. O what an unspeakable happiness is it to pass through this world daily without the fear of dying; what is it that makes life so bitter to multitudes of souls, and every malady or accident so frightful to them, but the perpetual terrors of death? Think what a divine satisfaction it is to walk up and down in this desert land, ready prepared for an entrance

into the land of promise, the inheritance of the saints in light: Think of the solid joy and inward consolation of those souls who feel in themselves an habitual readiness for a departure hence, and who are wrought up by divine grace to a preparation for the business and the joys above. Think of the victory over death, which is obtained by such a readiness for heaven, and how glorious a thing it is to meet that last enemy the king of terrors, and encounter him without fear, and to triumph over him with divine language, "O death, where is thy sting?" How joyful a scene would it be to take leave of all our friends in this land of mortality, with an assured hope that we are entering into a happier climate and a better country, ready prepared for all the more glorious scenes that shall meet us in the invisible world?

It is an amazing thing to me, how the children of men, who are dying daily off from this stage of life, who must all shortly die, and enter into a world of eternal futurity, should be no more concerned about a preparation for their departure hence: That they should be so stupidly thoughtless of a world to come, while they are on the very borders of it, and eternal joy or eternal sorrow depends upon this one question, 'Am I prepared for heaven or not?' O these two awful regions of the unseen world; where the love of God shines with its brightest glories, or where the vengenance of God is discovered in all its anguish and horror? One of these will be the certain and eternal dwelling place of the souls that are prepared for them, and there must they pass their long immorta-

lity, either in joy or in sorrow, without a change; and yet the foolish and besotted tribes of mankind seem to have abandoned all thought and concern about them. A dangerous lethargy, or distraction!

What shall we do to cure sinners of this madness? Shall I try to rouse these indolent unthinking wretches out of their dangerous and mortal slumbers with the loudest voice of thunder and divine terror? But the lethargy of sin is proof against all these terrors and thunders. Shall I call for a fountain of tears into my eyes, and weep over them with the tenderest sympathy and compassion? But they feel not any meltings of pity for themselves, nor are their hearts to be softened by all our tears and wailings. Shall I beseech them in the name of Christ by the bowels of his dying love, and the blood and anguish of his sufferings for our salvation? But even these divine and astonishing instances of tenderness and mercy make no impression on their souls. While Satan holds them in his chains, they are sleeping the sleep of death. O for a word of Sovereign and Almighty Grace to reach the centre of their spirits! To shake all the powers of their nature! To awaken them to behold their eternal interest! And to prepare for heavenly felicity. Awake, O sleepers, ere the angel of death seize you, and the grave shut its mouth upon you; then all your seasons and hopes of mercy are cut off for ever, and you will awake hopeless immortals.

I shall conclude this discourse with one word of exhortation to those who are in any measure wrought up to a preparation for the heavenly blessedness. O

happy creature! Whatsoever pains you have taken, whatever conflicts you have endured in the matter of your own salvation, yet let God and his grace have all the honour of this work. It is to God you owe your sacrifices of praise. 'He that hath wrought you up for this felicity is God.' It was he who awakened you first, and set you a thinking of your most important concerns: It was he that led you first into the way of salvation by Jesus Christ his Son, and hath thus far crowned your labours and your prayers with success and blessing. Every stumbling-block in your way might have thrown you down to perdition: Every temptation might have turned you back from this glorious pursuit: Every enemy of your souls might have discouraged or overcome you, if God and his grace had not been engaged on your side.

It is he hath upheld you when you were falling, he hath taken you by the hand and led you right onward when you were wandering, and he hath supported you by his divine cordials of promise when you were fainting. It is God who hath enabled you to maintain your conflict with all the mighty obstacles of your faith and hope; it is his grace hath renewed your nature, hath weaned you from this vain flattering world, and given you a sacred relish of divine blessedness. It is he who hath formed you again after his own image, and hath trained you up, and made you meet for the inheritance of the saints in light. Call up all your powers to praise his goodness, and say, "Bless the Lord, O my soul, and

all that is within me, bless his holy name: Bless the Lord for ever, and forget not all his benefits." 'It is God who hath called me out of darkness into his marvellous light, and given me to see the things that belong to my everlasting peace. It is God who washed away my iniquities in the blood of his own Son, and hath renewed me unto holiness by his blessed Spirit. It is God who hath taken me out of the family of sin and Satan, and given me a place among his children; who hath begun to prepare me for the joys and blessings of heaven, and in his own time he will fulfil all my hopes, and complete my felicity.' Walk before him with all holy care and watchfulness, and 'take heed that you lose not the things which you have wrought,' nor the things which God hath wrought in you, but that, persevering to the end, 'you may receive the full reward,' and obtain the crown of everlasting life. Amen.

DISCOURSE IX.

NO PAIN AMONG THE BLESSED.

REV. xxi. 4.

Neither shall there be any more pain.

THERE have been some divines in ancient times, as well as in our present age, who suppose this prophecy relates to some glorious and happy event here on earth, wherein the saints and faithful followers of Christ shall be delivered from the bondage and miseries to which they have been exposed in all former ages, and shall enjoy the blessing which these words promise. Among these writers some have placed this happy state before the resurrection of the body; others make it to belong to that 'first resurrection' which is spoken of in Rev. xx. 6. But let this prophecy have a particular aspect upon what earthly period soever, yet all must grant it is certainly true concerning the 'heavenly state;' from whose felicities, taken in the *literal* sense, these figurative expressions are derived to foretel the happiness of any period of the church in this world; and in this sense, as 'part of our happiness in heaven,' I shall understand the words here, and propose them as the foundation for my present discourse.

Among the many things that make this life uncomfortable, and render mankind unhappy here below, this is one that has a large influence, viz. that 'in this mortal state we are all liable to pain,' from which we shall be perfectly delivered in the life to come. The Greek word which is here translated *pain*, signifies also *toil* and *fatigue* and excessive labour of the body, as well as *anguish* and *vexation* of the spirit: But since in the two other places of the New Testament where it is used, the word most properly signifies the 'pain of the body,' I presume to understand it chiefly in this sense also in my text.

I need not spend time in explaining 'what pain is' to persons who dwell in flesh and blood: There is not one of you in this assembly but is better acquainted with the nature of it by the sense of *feeling*, than it is possible for the wisest philosopher to inform you by all his learned language. Yet that I may proceed regularly, I would just give you this short description of it. 'Pain is an uneasy perception of the soul, occasioned by some indisposition of the body to which it is united;' whether this arise from some disorder or malady in the flesh itself, or from some injury received from without by wounds, bruises, or any thing of the like kind. Now this sort of uneasy sensations is not to be found or feared in heaven.

In order to make our present meditations on this part of the 'blessedness of heaven' useful and joyful to us while we are here on earth, let us enquire,

I. What are the evils or grand inconveniencies that generally flow from the pains we suffer here; and as

we go we shall survey the satisfactions which arise by our freedom from them all in heaven.

II. What just and convincing proofs may be given that there are no such uneasy sensations to be felt in heaven, or to be feared after this life.

III. What are the chief reasons or designs of the blessed God in sending pain on his creatures in this world; and at the same time I shall shew that pain is banished from the heavenly state, because God has no such designs remaining to be accomplished in that world.

IV. What lessons we may learn from the painful discipline which we feel while we are here, in order to shew there is no need of such discipline to teach us those lessons in heaven, let us address ourselves to make these four enquiries in their order.

SECTION I.

First. 'What are the evils which flow from pain, and usually attend it in this life;' and all along as we go we shall take a short view of the heavenly state, where we shall be released from all these evils and inconveniencies.

1. 'Pain has a natural tendency to make the mind sorrowful as well as the body uneasy.' Our souls are so nearly united to flesh and blood, that it is not possible for the mind to possess perfect happiness and ease, while the body is exposed to so many occasions of pain. It is granted, that natural courage and strength of heart may prevail in some persons to

bear up their spirits under long and intense pains of the flesh, yet they really take away so much of the ease and pleasure of life, while any of us lie under the acute sensations of them. Pain will make us confess that we are flesh and blood, and force us sometimes to cry out and groan. Even a stoick in spite of all the pride of his philosophy, will sometimes be forced, by a sigh or a groan to confess himself a a man. What are the greatest part of the groans and outcries that are heard all round this our globe of earth but the effects of pain, either felt or feared?

But in heaven, where there is no pain, there shall be no sighing or groaning, nor any more crying, as my text expresses. There shall be nothing to make the flesh or the spirit uneasy, and to break the eternal thread of peace and pleasure that runs through the whole duration of the saints: Not one painful moment to interrupt the everlasting felicity of that state. When we have done with earth and mortality, we have done also with sickness and anguish of nature, and with all sorrow and vexation for ever. There are no groans in the heavenly world to break in upon the harmony of the harps and the songs of the blessed; no sighs, no outcries, no anguish there to disturb the music and the joy of the inhabitants. And though the soul shall be united to the body, new-raised from the dead, to dwell for ever in union, yet that new-raised body shall have neither any springs of pain in it, nor be capable of giving anguish or uneasiness to the indwelling spirit for ever.

2. Another evil which attends on pain is this, that 'it so indisposes our nature as often to unfit us for the businesses and duties of the present state.' With how much coldness and indifferency do we go about our daily work, and perform it too with many interruptions, when nature is burdened with continual pain, and the vital springs of action are overborne with perpetual uneasiness? What a listlessness do we find to many of the duties of religion at such a season, unless it be to run more frequently to the throne of God, and pour out our groanings and our complaints there? Groanings and cries are the language of nature, and the children of God address themselves in this language to their heavenly Father: Blessed be the name of our gracious God, who hears every secret sigh, who is acquainted with the sense of every groan, while we mourn before him, and make our complaints to him, that we cannot worship him, nor work for him as we would do, because of the anguish and maladies of nature.

And what an indisposition and backwardness do we feel in ourselves to fulfil many of the duties towards our fellow creatures while we ourselves are under present smart and anguish? Pain will so sensibly affect *self* as to draw off all our thoughts thither, and centre them there, that we cannot so much employ our cares and our active powers for the benefit of our neighbours: It abates our concern for our friends, and while it awakens the spirit within us into keen sensations, it takes away the activity of the man that feels it from almost all the services

of human life. When human nature bears so much it can act but little.

But what a blessed state will that be when we shall never feel this indisposition to duties, either human or divine, through any uneasiness of the body? When we shall never more be subject to any of these painful impediments, but for ever cast off all those clogs and burdens which fetter the active powers of the soul? Then we shall be joyfully employed in such unknown and glorious services to God our Father, and to the blessed Jesus, as require much superior capacities to what we here possess, and shall find no weakness, no weariness, no pain throughout all the years of our immortality, Rev. vii. 15. None of the blessed above are at rest or idle, either "day or night, but they serve him in his temple," and never cease; and iv. 8. No faintness, no languors are known there. The "inhabitants of that land shall not say, I am sick:" Everlasting vigour, cheerfulness and ease shall render every blessed soul for ever zealous and active in obedience, as the angels are in heaven.

3. 'Pain unfits us for the enjoyments of life, as well as for the labours and duties of it.' It takes away all the pleasing satisfactions which might attend our circumstances, and renders the objects of them insipid and unrelishing. What pleasure can a rich man take in all the affluence of earthly blessings around him, while some painful distemper holds him upon the rack, and distresses him with the torture? How little delight can he find in meats or in drinks which are prepared for luxury when sharp pain calls

all his attention to the diseased part? What joy can he find in magnificent buildings, in gay and shining furniture, in elegant gardens, or in all the glittering treasures of the Indies, when the gout torments his hands and his feet, or the rheumatism afflicts his limbs with intense anguish? If pain attacks any part of the body and rises to a high degree, the luxuries of life grow tasteless, and life itself is embittered to us: Or when pains less acute are prolonged through weeks and months, and perhaps stick in our flesh all the night as well as in the day; how vain and feeble are all the efforts of the bright and gay things around us to raise the soul into cheerfulness? Therefore Solomon calls old age the "years wherein there is no pleasure," Eccles. xii. 1. Because so many aches and ails in that season pursue us in a continual succession; so many infirmities and painful hours attend us usually in that stage of life, even in the best situation that mortality can boast of, as cuts off and destroys all our pleasures.

But O what a wondrous, what a joyful change shall that be, when the soul is commanded to forsake this flesh and blood, when it rises as on the wings of angels to the heavenly world, and leaves every pain behind it, together with the body in the arms of death? And what a more illustrious and delightful change shall we meet in the great rising day, when our bodies shall start up out of the dust with vigorous immortality, and without any spring or seat of pain? All the unknown enjoyments with which heaven is furnished, shall be taken in by the enlarged powers

of the soul with intense pleasure, and not a moment's pain shall ever interrupt them.

4. Another inconvenience and evil which belongs to pain is, that 'it makes time and life itself appear tedious and tiresome, and adds a new burden to all other grievances.' Many evidences of this truth are scattered throughout all nature, and on all sides of this globe. There is not one age of mankind but can furnish us with millions of instances. In what melancholy language does Job discover his sensations of the tiresome nature of pain? "I am made to possess months of vanity, and wearisome nights are appointed to me: When I lie down I say, when shall I rise and the night be gone? And I am full of tossing to and fro unto the dawning of the day," Job vii. 3. When pain takes hold of our flesh, it seems to stretch the measures of time to a tedious length: We cry out as Moses expresses it, Deut. xxviii. 67. "In the morning we say, would to God it were evening; and at the return of the evening we say again, would to God it were morning."

Long are those hours indeed, whether of daylight or darkness, wherein there is no relief or intermission of acute pain. How tiresome a thing is it to count the clock at midnight in long successions, and to wait every hour for the distant approach of morning, while our eyes are unable to close themselves in slumber, and our anguish admits not the common refuge of sleep. There are multitudes among the race of mortals who have known these truths by sore

experience. Blessed be God that we do not always feel them.

But when we turn our thoughts to the heavenly world, where there is no pain, there we shall find no weary hours, no tedious days, though eternity with all its unmeasurable lengths of duration lies before us. What a dismal thought is eternal pain? The very mention of it makes nature shudder and stand aghast; but futurity with all its endless years, in a land of peace and pleasure gives the soul the most delightful prospect, for there is no shadow of uneasiness in that state to render our abode there tiresome, or to think the ages of it long.

5. Another evil that belongs to pain is, that 'it has an unhappy tendency to ruffle the passions, and to render us fretful and peevish within ourselves, as well as towards those who are round about us.' Even the kindest and the tenderest hand that ministers to our relief, can hardly secure itself from the peevish quarrels of a man in extreme pain.

Not that we are to suppose that this peevish humour, this fretfulness of spirit are thereby made innocent and perfectly excused: No, by no means; but it must be acknowledged still that continuance in pain is too ready to work up the spirit into frequent disquietude and eagerness: We are tempted to fret at every thing, we quarrel with every thing, we grow impatient under every delay, angry with our best friends, sharp and sudden in our resentments, with wrathful speeches breaking out of our lips.

This peevish humour in a day of pain is so common a fault, that I fear it is too much excused and indulged. Let me rather say with myself, 'My God is now putting me to the trial what sort of Christian I am, and how much I have learnt of self government, and through his grace I will subdue my uneasy passions, though I cannot relieve my pain.' O it is a noble point of honour gained in a sick chamber, or on a bed of anguish, to lie pressed with extreme pain, and yet maintain a serenity and calmness of soul; to be all meekness and gentleness and patience among our friends or attendants, under the sharp twinges of it; to utter no rude or angry language, and to take every thing kindly that they say or do, and "become like a weaned child." But such a character is not found in every house.

A holy soul, through the severity of pain, may sometimes in such an hour be too much ruffled by violent and sudden fits of impatience. This proceeded to such a degree even in that good man Job, under his various calamities and the sore boils upon his flesh, that it made him "curse the day wherein he was born," and cry out in the anguish of his spirit, "my soul chooseth strangling and death rather than life," Job iii. and vii. 15. and there have been several instances of those who, having not the fear of God before their eyes, with hasty violence and murderous hands have put an end to their own lives, through their wild and sinful impatience of constant pain.

But these trials are for ever finished when this life expires: Then all our pains are ended for ever if we

are found among the children of God. There is not, nor can be any temptation in heaven, to fretfulness or disquietude of mind: All the peevish passions are dropped into the grave, together with the body of flesh; and those evil humours which were the sources of smart and anguish here on earth have no place in the new-raised body: Those irregular juices of animal nature which tormented the nerves, and excited pain in the flesh, and which at the same time provoked choler and irritated the spirit, are never found in the heavenly mansions. There is nothing but peace and pleasure, joy and love, goodness and benevolence, ease and satisfaction diffused through all the regions on high: There are no inward springs of uneasiness to ruffle the mind, none of those fretful ferments which were wont to kindle in the mortal body, and explode themselves, with fire and thunder upon every supposed offence, or even sometimes without provocation. O happy state and blessed mansions of the saints, when this body of sin shall be destroyed, and all the restless atoms that disquieted the flesh and provoked the spirit to impatience, shall be buried in the dust of death, and never, never rise again!

6. 'Pain carries a temptation with it, sometimes to repine and murmur at the providence of God.' Not fellow-creatures alone, but even our sovereign Creator comes within the reach of the peevish humours, which are alarmed and roused by sharp or continual pain. Jonah the prophet, when he felt the sultry heat of the sun smite fiercely upon him, and the gourd which gave him a friendly shadow was

withered away, he told God himself in a passion, that "he did well to be angry, even unto death," Jonah iv. 9. And even the man of Uz, the pattern of patience, was sometimes transported with the smart and maladies that were upon him, so that he complained *against* God as well as complained *to* him, and used some very unbecoming expressions towards his Maker. When we are under the smarting rebukes of Providence, we are ready to compare ourselves with others who are in peace, and then the envious and the murmuring humour breaks out into rebellious language, "Why am I thus afflicted more than others? Why hast thou set me as a mark for thine arrows? Why dost thou not let loose thy hand and cut me off from the earth?"

But in heaven there is a glorious reverse of all such unhappy scenes: There is no pain nor any temptation to murmur at the dealings of the Almighty: There is nothing that can incline us to think hardly of God: The days of chastisement are for ever ended, and painful discipline shall be used no more. We shall live for ever in the embraces of the love of God, and he shall be the object of our everlasting praise. Perfect felicity without the interruption of one uneasy thought, for ever forbids the inhabitants of that world to repine at their situation under the eternal smiles of that blessed Being that made them.

7. To add no more, 'pain and anguish of the flesh have sometimes prevailed so far as to distract the mind as well as destroy the body.' It has overpowered all the reasoning faculties of man, it has destroy-

ed natural life, and brought it down to the grave: The senses have been confounded, and the understanding overwhelmed with severe and racking pain, especially where there hath been an impatient temper to contest with them. Extreme smart of the flesh distresses feeble nature, and turns the whole frame of it upside down in wild confusion: It has actually worn out this animal frame, and stopped all the springs of vital motion. The gout and the stone have brought death upon the patient in this manner; and a dreadful manner of dying it is, to have breath, and life and nature quite oppressed and destroyed with intense and painful sensations.

But when we survey the mansions of the heavenly world, we shall find none of these evils there: No danger of any such events as these; for there is no pain, no sorrow, no crying, no death nor destruction there. The mind shall be for ever clear and serene in the ease and happiness of the separate state: And when the body shall be raised again, that glorified body, as was intimated a little before, shall have none of the seeds of distemper in it, no ferments that can rack the nerves, or create anguish; no fever, or gout, or stone, was ever known in that country, no head-ach or heart-ach have ascended thither.

That body also shall be capable of no outward wounds nor bruises, for it is raised only for happiness, and leaves all the causes of pain behind it. It is a body made for immortality and pleasure; there the sickly Christian is delivered from all the maladies of the flesh, and the twinges of acute pain which made

him groan here on earth night and day. There the martyrs of the religion of Jesus, and all the holy confessors are free from their cruel tormentors, those surly executioners of heathen fury, or anti-christian wrath: They are for ever released from racks, and wheels, and fires, and every engine of torture and smart. Immortal ease and unfading health and cheerfulness run through their eternal state, and all the powers of the man are composed for the most regular exercises of devotion and divine joy.

Thus I have endeavoured briefly to set the different states of heaven and earth before you under this distinguishing character, that 'all the tempting, the distressing and mischievous attendants and consequences of pain' to which we are exposed in our mortal life, are for ever banished from the heavenly world.

SECTION II.

The 'second general enquiry' was this, 'What just and convincing arguments or proofs can be given, that there are no pains or uneasy sensations to be felt by the saints in a future state, nor to be feared after this life?'

My answers to this question shall be very few; because I think the thing must be sufficiently evident to those who believe the New Testament, and have liberty to read it.

First argument. 'God has assured us so in his word, that there is no pain for holy souls to endure

in the world to come:' My text may be esteemed a sufficient proof of it; for whatsoever particular event or period of the church on earth this prophecy may refer to, yet the description is borrowed from the blessedness of heaven; and if there shall be any such state on earth, much more will it be so in the heavenly world, whereas that period on earth is but a shadow and emblem. We are expressly told, Rev. xiv. 8. in order to encourage the persecuted saints and martyrs, "Blessed are the dead who die in the Lord from henceforth, for they rest from their labours, (or pains) and their works follow them;" i. e. in a way of gracious recompence.

It is granted indeed by the Papists themselves, that in heaven there is no pain; yet they suppose there are many and grievous pains for the soul to undergo in a place called *purgatory*, after the death of the body, before it arrives at heaven.

But give me leave to ask, does not St. Paul express himself with confidence concerning himself and his fellow Christians—"that they shall be present with the Lord when they are absent from the body," 2 Cor. v. 8. Surely the state wherein Christ our Lord dwells after all his sufferings and agonies, is a state of everlasting ease without suffering; and shall not his followers dwell with him? Do we not read in the parable of our Saviour, Luke xvi. 22. that Lazarus was no sooner dead, but "his soul was carried by angels into the bosom of Abraham," or paradise? Every holy soul wherein the work of grace is begun, and sin hath received its mortal wound, is

perfectly sanctified when it is released from this body; and it puts off the body of sin and the body of flesh together, for "nothing that defileth must enter into" paradise or the heavenly state.

The word of God has appointed but two states, viz. *heaven* and *hell*, for the reception of all mankind when they depart from this world: And how vain a thing must it be for men to invent a *third state*, and make a purgatory of it? This is a building erected by the church of Rome between heaven and hell, and prepared by their wild imagination for souls of imperfect virtue, to be tormented there with pains equal to those of hell, but of shorter duration. This state of fiery purgation, and extreme anguish, is devised by that mother of lies, partly under a pretence of completing the penances and satisfactions for the sins of men committed in this life, and partly also to purify and refine their souls from all the remaining dregs of sin, and to fill up their virtues to perfection, that they may be fit for the immediate presence of God. But does not the Scripture sufficiently inform us, that the atonement or satisfaction of Christ for sin is full and complete in itself, and needs none of our additions in this world or another? Does not the Apostle John tell us, 1st epist. chap. i. ver. 7. "The blood of Jesus Christ cleanseth us from all sin?" Nor shall the saints after this life sin any more, to require any new atonement; nor do they carry the seeds of sin to heaven with them, but drop them together with the flesh, and all the sources of pain together: Now since neither Christ nor his apostles give us any intimation of

such a place as purgatory for the refinement or purification of souls after this life, we have no ground to hearken to such a fable.

The second argument is this: 'God has not provided any medium to convey pain to holy souls after they have dropped this body of flesh.' They are pardoned, they are sanctified, they are accepted of God for ever; and since they are in no danger of sinning afresh by the influences of corrupt flesh and blood, therefore they are in no fear of suffering any thing thereby. And if, as some divines have supposed, there should be any pure æthereal bodies or vehicles provided for holy separate spirits, when departed from this grosser tabernacle of flesh and blood, yet it cannot be supposed that the God of all grace would mix up any seeds of pain with that æthereal matter, which is to be the occasional habitation of sanctified spirits in that state, nor that he would make any avenues or doors of entrance for pain into these refined vehicles, when the state of their sinning and their trial is for ever finished.

Nor will the body at the final resurrection of the saints be made for a medium of any painful sensations. All the pains of nature are ended, when the first union between flesh and spirit is dissolved. When this body lies down to sleep in the dust, it shall never awake again with any of the principles of sin or pain in it: Though "it be sown in weakness, it is raised in power; though it be sown in dishonour, it is raised in glory;" and we shall be made like

the Son of God without sorrow and without sin for ever.

3d. Argument. 'There are no moral causes or reasons why there should be any thing of pain provided for the heavenly state.' And if there be no moral reasons for it, surely God will not provide pains for his creatures without reason! But this thought leads me to the next general head of my discourse.

SECTION III.

The third general enquiry which I proposed to make was this, 'What may be the chief moral reasons, motives, or designs of the blessed God in sending pain on his creatures here below; and at the same time I shall shew that these designs and purposes of God are finished, and they have no place in heaven.'

1st. Then, 'pain is sometimes sent into our natures to awaken slothful and drowsy Christians out of their spiritual slumbers, or to rouse stupid sinners from a state of spiritual death.' Intense and sharp pain of the flesh has oftentimes been the appointed and effectual means of providence to attain these desirable ends.

Pain is like a rod in the hand of God, wherewith he smites sinners that are dead in their trespasses, and his Spirit joins with it to awaken them into spiritual life. This rod is sometimes so smarting and severe, that it will make a senseless and ungodly wretch look upwards to the hand that smites it, and take notice

of the rebuke of heaven, though all the thundering and lightning of the word, and all the terrors of hell denounced there, could not awaken him.

Acute pain is also a common instrument in our heavenly Father's hand, to recover backsliding saints from their secure and drowsy frames of spirit. David often found it so, and speaks it plainly in the 38th and 39th Psalms; and in Psalm cxix. 67. he confesses, "before I was afflicted I went astray;" but when he had felt the scourge, he learnt to obey, and to 'keep the word of his God.'

But there is 'no need of this discipline in heaven:' No need of this smarting scourge to make dead sinners feel their Maker's hand, in order to rouse them into life, for there are no such inhabitants in that world: Nor is there any need of such divine and paternal discipline of God in those holy mansions, where there is no drowsy Christian to be awakened, no wandering spirit that wants to be reduced to duty: And where the designs of such smarting strokes have no place, pain itself must be for ever banished; for 'God does not willingly afflict, nor take delight in grieving the children of men,' without substantial reasons for it.

2. Another use of bodily pain and anguish in this world is, 'to punish men for their faults and follies, to make them know what an evil and bitter thing it is to sin against God, and thereby to guard them against new temptations,' Jer. ii. 19. "Thy own wickedness shall correct thee, and thy backsliding shall reprove thee;" i. e. by means of the smarting

chastisements they bring upon men. When God makes the sinner taste of the fruit of his own ways, he makes others also observe how hateful a thing every sin is in the sight of God, which he thinks fit so terribly to punish.

This is one general reason why special diseases, maladies, and plagues are spread over a whole nation, viz. to punish the sins of the inhabitants, when they have provoked God by public and spreading iniquities. War and famine with all their terrible train of anguish and agony, and the dying pains which they diffuse over a kingdom, are rods of punishment in the hand of God, the Governor of the world, to declare from heaven and earth his indignation against an ungodly and an unrighteous age.

This indeed is one design of the pains and torments of hell, where God inflicts pain without intermission; And this is sometimes the purpose of God in his painful providences here on earth: Shall I rise yet higher and say, that this was one great design in the eye of God, "when it pleased the Father to bruise" his best beloved Son, and put him under the impressions of extreme pain, viz. to discover to the world the abominable evil that was in sin? while Jesus stood in the stead of sinners, then "his soul was exceeding sorrowful even to death, and he sweat drops of blood" under the pressure of his agonies, to let the world see what the sin of man had deserved: And sometimes God smites his own children in this world with smarting strokes of correction, when they have indulged any iniquity, to shew the world that

God hates sin in his own people wheresoever he finds it, and to bring his children back again to the paths of righteousness.

But 'in the heavenly state, there are no faults to punish, no follies to chastise.' Jesus, our Surety in the days of his flesh, has suffered those sorrows which made atonement for sin, and that anguish of his holy soul, and the blood of his cross, have satisfied the demands of God; so that with honour he can pardon ten thousand penitent criminals, and provide an inheritance of ease and blessedness for them for ever. When once we are dismissed from this body, the spirit is thoroughly sanctified, and there is no fire of purgatory needful to burn out the remains of sin: Those foolish invented flames are but false fire, kindled by the priests of Rome to fright the souls of the dying, and to squeeze money out of them to purchase so many vain and idle masses to relieve the souls of the dead. Upon our actual release from this flesh and blood, neither the guilt nor the power of sin shall attend the saints in their flight to heaven: All the spirits that arrive there are made perfect in holiness without new scourges, and commence a state of felicity that shall never be interrupted.

3. God has appointed pain in this world, 'to exercise and try the virtues and the graces of his people.' As gold is thrown into the fire to prove and try how pure it is from any coarse alloy, so the children of God are sometimes left for a season in the furnace of sufferings, partly to refine them from their dross, and

partly to discover their purity and their substantial weight and worth.

Sometimes 'God lays smarting pain with his own hand' on the flesh of his people, on purpose to try their graces: When we endure the pain without murmuring at Providence, then it is we come off conquerors. Christian submission and silence under the hand of God, is one way to victory. "I was dumb," says David, "and opened not my mouth, because thou didst it," Psal. xxxix. Our love to God, our resignation to his will, our holy fortitude and our patience find a proper trial in such smarting seasons. Perhaps when some severe pain first seizes and surprises us, we find ourselves 'like a wild bull in a net,' and all the powers of nature are thrown into tumult and disquietude, so that we have no possession of our own spirits; but when the hand of God has continued us awhile under this divine discipline, we learn to bow down to his sovereignty, we lie at his footstool calm and composed: He brings our haughty and reluctant spirits down to his foot, and makes us lie humble in the dust, and we wait with patience the hour of his release. Rom. v. 3, 4. 'Tribulation worketh patience, and patience' under tribulation 'gives us experience' of the dealings of God with his people, and makes our way to a confirmed *hope* in his love. The evidence of our various graces grows brighter and stronger under a smarting rod, till we are settled in a joyful confidence, and the soul rests in God himself.

Sometimes he has 'permitted evil angels to put the flesh to pain,' for the trial of his children; so "Job was smitten with sore boils from head to foot" by the malice of Satan, at the permission of God; but "he knows the way that I take," says this holy man, "and when he has tried me I shall come forth as gold; for my foot hath held his steps" through all these trials, "neither have I gone back from the commandments of his lips," Job. xxii. 10, 12.

At other times 'he suffers wicked men to spend their own malice, and to inflict dreadful pains on his own children:' Look back to the years of ancient persecution in the land of Israel, under Jewish or heathen tyrants; review the annals of Great Britain; look over the seas into popish kingdoms; take a view of the cursed courts of inquisition in Spain, Portugal, and Italy; behold the weapons, the scourges, the racks, the machines of torture and engines of cruelty, devised by the barbarous and inhuman wit of men, to constrain the saints to renounce their faith, and dishonour their Saviour. See the slow fires where the martyrs have been roasted to death with lingering torment: These are seasons of terrible trial indeed, whereby the malice of Satan and Antichrist would force the servants of God, and the followers of the Lamb, into sinful compliances with their idolatry, or a desertion of their post of duty: But the spirit of God has supported his children to bear a glorious testimony to pure and undefiled religion; and they have seemed to mock the rage of their tormentors, to defy all the stings of pain, and triumphed over

their vain attempts, to compel them to sin against their God.

One would sometimes be ready to wonder, that a God of infinite mercy and compassion should suffer his own dear children to be tried in so terrible a manner as this; but unsearchable wisdom is with him, and he does not give an account to men of all the reasons and the rules of his conduct. This has been his method of providence with his saints at especial seasons, under the Jewish and the Christian dispensations, and perhaps under all the dispensations of God to men, from the days of Cain and Abel to the present hour. Our blessed Lord has given us many warnings of it in his word by his own mouth, and by all his three Apostles, Paul, Peter and John: "They that will live godly in Christ Jesus shall suffer persecution: Think it not strange therefore concerning the fiery trial: The devil, by his wicked agents, shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days, but fear none of the things which thou shalt suffer: Be thou faithful unto death, and I will give thee a crown of life."

But blessed be God that this world is the only stage of such trials. As soon as the state of probation is finished, the state of recompence begins. Such hard and painful exercises to try the virtues of the saints, have no place in that world, which was not made for a stage of trial and conflict, but a palace of glorious reward. 'Heaven is a place where crowns and prizes are distributed' to all those *blessed* ones 'who have endured temptation,' and who have been

found faithful to the death. These sharp and dreadful combats with pain, have no place among conquerors, who have finished their warfare, and have begun their triumph.

4. 'Pain is sent us by the hand of Providence to teach us many a lesson both of truth and duty, which perhaps we should never have learnt so well without it.' This sharp sensation awakens our best powers to attend to those truths and duties which we took less notice of before: In the time of perfect ease we are ready to let them lie neglected or forgotten, till God our great Master takes his rod in hand for our instruction.

SECTION IV.

And this leads me to the 'fourth general head' of my discourse, and that is to 'enquire what are those spiritual lessons which may be learnt on earth from the pains we have suffered, or may suffer in the flesh.' I shall divide them into two sorts, viz. 'Lessons of instruction' in useful truth, and 'lessons of duty,' or practical Christianity; and there are many of each kind with which the disciples of 'Christ in this world' may be better acquainted, by the actual sensations of pain, than any other way: 'In this world' I say, and 'in this only;' for *in heaven* most of these 'lessons of doctrine and practice' are utterly needless to be taught, either because they have been so perfectly well known to all its inhabitants before, and their present situation makes it impossible to forget them; or

they shall be let into the fuller knowledge of them in heaven in a far superior way of instruction, and without any such uneasy discipline. And this I shall evidently make appear, when I have first enumerated all these 'general lessons' both 'of truth and duty,' and shewn how wisely the great God has appointed them to be taught here on earth, under the scourge and the wholsome discipline of pain in the flesh.

I. 'The lessons of instruction here on earth, or the useful truths,' are such as these:

1. Pain teaches us feelingly, 'what feeble creatures we are, and how entirely dependent on God our Maker for every hour and moment of ease.' We are naturally wild and wanton creatures, and especially in the season of youth, our gayer powers are gadding abroad at the call of temptation; but when God sends his arrows into our flesh, he arrests us on a sudden, teaches us that we are but men, poor feeble dying creatures, soon crushed, and sinking under his hand. We are ready to exult in the vigour of youth, when animal nature, in its prime of strength and glory, raises our pride, and supports us in a sort of self-sufficiency; we are so vain and foolish, as to imagine nothing can hurt us: But when the pain of a little nerve seizes us, and we feel the acute twinges of it, we are made to confess that 'our flesh is not iron, nor our bones brass;' that we are by no means the lords of ourselves, or sovereigns over our own nature: We cannot remove the least degree of pain, till the Lord who sent it takes off his hand, and commands

the smart to cease. If the torture fix itself but in a finger or a toe, or in the little nerve of a tooth, what intense agonies may it create in us, and that beyond all the relief of medicines, till the moment wherein God shall give us ease. This lesson of the frailty of human nature must be some time written upon our hearts in deep and smarting characters, by intense pain, before we have learnt it well; and this gives us, for some time to come, a happy guard against our pride and vanity. Psal. xxxix. 10. When David felt the stroke of the hand of God upon him, which corrected him with sharp rebukes for his iniquity, he makes an humble address to God, and acknowledges that his "beauty, and all the boasted excellencies of flesh and blood, consume away like a moth; surely every man is vanity!" Psal. xxxix. 10, 11.

2. The next useful truth in which pain instructs us, is 'the great evil that is contained in the nature of sin, because it is the occasion of such intense pain and misery to human nature.' I grant, I have hinted this before, but I would have it more powerfully impressed upon our spirits, and therefore I introduce it here again in this part of my discourse as a *spiritual lesson*, which we learn under the discipline of our heavenly Father.

It is true indeed that innocent nature was made capable of pain in the first Adam, and the innocent nature of the man Jesus Christ suffered acute pain, when he came in the likeness of sinful flesh: But if Adam had continued in his state of innocence, it is a great question with me, whether he or his children

would have actually tasted or felt what acute pain is; I mean such pain as we now suffer, such as makes us so far unhappy, and such as we cannot immediately relieve.

It may be granted, that natural hunger, and thirst, and weariness after labour, would have carried in them some degrees of pain or uneasiness, even in the state of innocence; but these are necessary to awaken nature to seek food and rest, and to put the man in mind to supply his natural wants; and man might have immediately relieved them himself, for the supplies of ease were at hand; and these sort of uneasinesses were abundantly compensated by the pleasure of rest and food, and perhaps they were in some measure necessary to make food and rest pleasant.

But surely if sin had never been known in our world, all the pain that arises from inward diseases of nature, or from outward violence, had been a stranger to the human race, an unknown evil among the sons of men, as it is among the holy angels, the sons of God. There had been no distempers or acute pains to meet young babes at their entrance into this world; no maladies to attend the sons and daughters of Adam through the journey of life; and they should have been translated to some higher and happier region, without death, and without pain.

It was the eating of the tree of knowledge of good and evil, that acquainted Adam and his offspring with the evil of pain. Or if pain could have attacked innocence in any form or degree, it would have been but in a way of trial, to exercise and illustrate

his virtues; and if he had endured the test, and continued innocent, I am satisfied he should never have felt any pain which was not overbalanced with superior pleasure, or abundantly recompensed by succeeding rewards and satisfactions.

Some persons indeed, have supposed it within the reach of the sovereignty of God to afflict and torment a sinless creature: Yet I think it is hardly consistent with his goodness, or his equity, to constrain an innocent being, which has no sin, to suffer pain without his own consent, and without giving that creature equal or superior pleasure as a recompence. Both those were the case in the sufferings of our blessed Lord in his human nature, who was perfectly innocent: It was with his own consent that he gave himself up to be a sacrifice, when "it pleased the Father to bruise him and put him to grief:" And God rewarded him with transcendent honours and joys after his passion, he exalted him to his own right hand and his throne, and gave him authority over all things.

In general therefore we have sufficient reason to say, that as sin brought in death into human nature, so it was sin that brought in pain also; and wheresoever there is any pain suffered among the sons and daughters of men, I am sure we may venture to assert boldly, that the sufferer may learn the evil of sin. Even the Son of God himself, when he suffered pain in his body, as well as anguish in his spirit, has told us by his Apostles, that our sins were the causes of it; 'he bore our sins on his own body on the tree,

and for our iniquities he was bruised,' so says Isaiah the prophet, and so speaks Peter the Apostle.

And sometimes the Providence of God is pleased to point out to us the particular sin we are guilty of by the special punishment which he inflicts. In Psal. cvii. 17, 18. "Fools are said to be afflicted," i. e. with pain and sickness, "because of their transgressions" of riot and intemperance; "their soul abhors all manner of meat, and they draw near to the gates of death." Sickness and pain over-balance all the pleasures of luxury in meats and drinks, and make the epicure pay dear for the elegance of his palate, and the sweet relish of his morsels or his cups. The drunkard in his debauches, is preparing some smarting pain for his own punishment. And let us all be so wise as to learn this lesson by the pains we feel, that sin which introduced them into the world is an abominable thing in the sight of God, because it provokes him to use such smarting strokes of discipline in order to recover us from our folly, and to reduce us back again to the paths of righteousness.

O blessed smart! O happy pain, that helps to soften the heart of a sinner, and melts it to receive divine instruction, which before was hard as iron, and attended to no divine counsel! we are ready to wander from God, and forget him amongst the months and the years of ease and pleasure; but when the soul is melted in this furnace of painful sufferings, it more easily receives some divine stamp, some lasting impression of truth, which the words of the preacher and the book of God had before inculcated

without success, and repeated almost in vain. Happy is the soul that learns this lesson thoroughly, and gains a more lasting acquaintance with the evil of sin, and abhorrence of it, under the smarting stroke of the hand of God. "Blessed is the man whom thou correctest, O Lord, and teachest him the truths that are written in thy law," Psal. xciv. 12.

3. Pain in the flesh teaches us also 'how dreadfully the great God can punish sin and sinners when he pleases, in this world or in the other.' It is written in the song of Moses, the man of God, Psal. xc. 11. "According to thy fear, so is thy wrath," i. e. the displeasure and anger of the blessed God is as terrible as we can fear it to be; and he can inflict on us such intense pains and agonies, whose distressing smart we may learn by feeling a little of them. Unknown multiplications of racking pain, lengthened out beyond years and ages, is part of the description of hellish torments, and the other part lies in the bitter twinges of conscience and keen remorse of soul for our past iniquities, but without all hope. Behold a man under a sharp fit of the gout or stone, which wrings the groans from his heart, and tears from his eye-lids; this is the hand of God in the present world, where there are many mixtures of divine goodness; but if ever we should be so wilfully unhappy as to be plunged into those regions where the almighty vengeance of God reigns, without one beam of divine light or love, this must be dreadful indeed. "It is a fearful thing to fall into the hands of the living God," Heb. x. 31. to be banish-

ed far off from all that is holy and happy, and to be confined to that dark dungeon, that place of torture, "where the gnawing worm *of conscience* never dies," and "where the fire *of divine anger* is never quenched."

We who are made up of flesh and blood, which is interwoven with many nerves and muscles, and membranes, may learn a little of the terrors of the Lord, if we reflect that every nerve, muscle, and membrane of the body is capable of giving us most sharp and painful sensations. We may be wounded in every sensible part of nature; smart and anguish may enter in at every pore, and make almost every atom of our constitution an instrument of our anguish. "Fearfully and wonderfully are we formed" indeed, capable of pain all over us; and if a God shall see fit to punish sin to its full desert, and penetrate every atom of our nature with pain, what surprising and intolerable misery must that be? And if God should raise the wicked out of their graves to dwell in such sort of bodies again, on purpose to shew his just anger against sin in their punishment, how dreadful, beyond expression, must their anguish be through the long ages of eternity? God can form even such bodies for immortality, and can sustain them to endure everlasting agonies.

Let us think again, that when the hand of our Creator sends pain into our flesh, we cannot avoid it, we cannot fly from it, we carry it with us wheresoever we go: His arrows stick fast in us, and we cannot shake them off; oftentimes it appears that we can

find no relief from creatures: And if by the destruction of ourselves, i. e. of these bodies, we plunge ourselves into the world of spirits at once, we shall find the same God of holiness and vengeance there, who can pierce our souls with unknown sorrows, equal, if not superior, to all that we felt in the flesh. "If I make my bed in the grave, Lord, thou art there," thy hand of justice and punishment would find me out.

What a formidable thing it is to such creatures as we are, to have God, our Maker, for our enemy? That God who has all the tribes of pain and disease, and the innumerable host of maladies at his command? He fills the air in which we breathe with fevers and pestilences as often as he wills: The gout and the stone arrest and seize us by his order, and stretch us upon a bed of pain: Rheumatisms and cholicks come and go wheresoever he sends them, and execute his anger against criminals. He keeps in his hand all the various springs of pain, and every invisible rack that can torment the head or members, the bowels or the joints of man: He sets them at their dreadful work when and where he pleases. Let the sinner tremble at the name of his power and terror, who can fill both flesh and spirit with thrilling agonies; and yet he never punishes beyond what our iniquities deserve. How necessary is it for such sinful and guilty beings as we are, whose natures are capable of such constant and acute sensations of pain, to have the God of nature our friend and our reconciled God?

4. When we feel the acute pains of nature, we 'may learn something of the exceeding greatness of the love of Christ, even the Son of God,' that glorious Spirit, who took upon him flesh and blood for our sakes, that he might be capable of pain and death, though he had never sinned. He endured intense anguish, to make atonement for our crimes. "Because the children" whom he came to save from misery "were partakers of flesh and blood, he also himself took part of the same," that he might suffer in the flesh, and by his sufferings put away our sins.

Happy was he in his Father's bosom, and the delight of his soul through many long ages before his incarnation: But he condescended to be born "in the likeness of sinful flesh," that he might feel such smart and sorrows as our sins had exposed us to. His innocent and holy soul was uncapable of such sort of sufferings till he put on this clothing of human nature, and became a Surety for sinful perishing creatures.

Let us survey his sufferings a little. He was born to sorrow, and trained up through the common uneasy circumstances of the infant and childish state, till he grew up to man: What pains did attend him in hunger and thirst, and weariness, while he travelled on foot from city to city, through wilds and deserts, where there was no food nor rest? The Son of man sometimes wanted the common bread of nature, nor had he where to lay his head. What uneasy sensations was he exposed to, when he was buffeted, when he was smitten on the cheek, when his

tender flesh was scourged with whips, and his temples were crowned with thorns, when his hands and his feet were barbarously torn with rude nails, and fastened to the cross, where the whole weight of his body hung on those wounds? And what man or angel can tell the inward anguish, when "his soul was exceeding sorrowful unto death," and the conflicts and agonies of his spirit forced out the drops of bloody sweat through every pore. It was by the extreme torture of his nature that he was supposed to expire on the cross; these were the pangs of his atonement and agonies that expiated the sins of men.

O blessed Jesus! What manner of sufferings were these? And what manner of love was it that willingly gave up thy sacred nature to sustain them? And what was the design of them, but to deliver us from the wrath of God in hell, to save our flesh and spirit from eternal anguish and distress there? Why was he "made such a curse for us," but "that he might redeem us from the curse of the law," and the just punishment of our own iniquities.

Let us carry our thoughts of his love, and our benefit by it, yet one step further: Was it not by these sorrows, and this painful passion, that he provided for us this very heaven of happiness, where we shall be for ever freed from all pain? Were they not all endured by him to procure a paradise of pleasure, a mansion of everlasting peace and joy for guilty creatures, who had merited everlasting pain? Was it not by these his agonies in the mortal body, which he

assumed, that he purchased for each of us a glorified body, strong and immortal as his own when he rose from the dead, a body which has no seeds of disease or pain in it, no springs of mortality or death? May glory, honour and praise, with supreme pleasure, ever attend the sacred person of our Redeemer, whose sorrows and anguish of flesh and spirit were equal to our misery, and to his own compassion.

5. Another lesson, which we are taught by the long and tiresome pains of nature, 'is the value and worth of the word of God, and the sweetness of a promise, which can give the kindest relief to a painful hour, and sooth the anguish of nature.' They teach us the excellency of the covenant of grace, which has sometimes strengthened the feeblest pieces of human nature to bear intense sufferings in the body, and which sanctifies them all to our advantage. Painful and tiresome maladies teach us to improve the promises to valuable purposes, and the promises take away half the smart of our pains by the sensations of divine love let into the soul.

We read of philosophers and heroes in some ancient histories, who could endure pain by dint of reasoning, by a pride of their science, by an obstinacy of heart, or by natural courage; but a Christian takes the word of a promise, and lies down upon it in the midst of intense pains of nature; and the pleasure of devotion supplies him with such ease, that all the reasonings of philosophy, all the courage of nature, all the anodynes of medicine, and soothing plaisters

have attempted without success. When a child of God can read his Father's love in a promise, and by searching into the qualifications of his own soul, can lay faster hold of it by a living faith, the rage of his pain is much allayed, and made half easy. A promise is a sweet couch to rest a languishing body in the midst of pains, and a soft repose for the head or heart-ach.

The Stoicks pretended to give ease to pain, by persuading themselves 'there was no evil in it;' as though the mere misnaming of things would destroy their nature: But the Christian, by a sweet submission to the evil which his heavenly Father inflicts upon his flesh, reposes himself at the foot of God on the covenant of grace, and bears the wounds and the smart with much more serenity and honour. 'It is my heavenly Father that scourges me, and I know he designs me no hurt, though he fills my flesh with present pain: His own presence, and the sense of his love, soften the anguish of all that I feel: He bids me not yield to fear, for when I *pass through the fires he will be with me;* and he that loved me, and died for me, has suffered greater sorrows and more anguish on my account, than what he calls me to bear under the strokes of his wise and holy discipline: He has left his word with me as an universal medicine to relieve me under all my anguish, till he shall bring me to those mansions on high, were sorrows and pains are found no more.'

6. Anguish and pain of nature here on earth teach us 'the excellency and use of the mercy-seat in hea-

ven, and the admirable privilege of prayer.' Even the sons of mere nature are ready to think of God at such a season; and they who never prayed before, 'pour out a prayer before him when his chastening is upon them,' Isai. xxvi. 16. An hour of twinging and tormenting pain, when creatures and medicines can give no relief, drives them to the throne of God to try whether he will relieve them or not. But much more delightful is it for a child of God that has been used to address the throne of grace, to run thither with pleasure and hope, and to spread all his anguish before the face of his heavenly Father. The blessed God has built this mercy-seat for his people to bring all their sorrows thither, and spread them before his eyes in all their smarting circumstances, and he has been often pleased to speak a word of relief.

Our Lord Jesus Christ, when he dwelt in flesh and blood, practised this part of religion with holy satisfaction and success. "Being in an agony he prayed more earnestly," and an angel was sent to strengthen and comfort him, Luke xxii. 43, 44.

This was the relief of holy David in ancient times, Psalm xxv. 18. "Look upon my affliction and my pain, and pardon all my sins." Psal. cxvi. 3, 4. "The sorrows of death compassed me, and the pains of hell, or the grave, took hold of me; then called I upon the name of the Lord; O Lord, I beseech thee, deliver my soul." And when he found a gracious answer to his request, he acknowledges the grace of God therein, and charges his soul to

dwell near to God; "return to thy rest, O my soul, for the Lord hath dealt bountifully with thee; I was brought low, and he helped me, he delivered my soul from death, and mine eyes from tears."

But we have stronger encouragement than David was acquainted with, since it is revealed to us, that we "have an high Priest" at this throne ready to bespeak all necessary relief for us there, Heb. ii. 18. "An high Priest who can be touched with the feeling of our infirmities," who has sustained the same sorrows and pains in the flesh, who can pity and relieve his people under their maladies and acutest anguish, Heb. iv. 15. When we groan and sigh under continued pains, they are ready to make nature weary and faint: We groan unto the Lord, who knows the language of our frailty: Our High Priest carries every groan to the mercy-seat: His compassion works towards his brethren, and he will suffer them to continue no longer under this discipline than is necessary for their own best improvement and happiness.

O how much of this sort of consolation has many a Christian learnt and tasted, by a holy intercourse with heaven, in such painful seasons? How much has he learnt of the tender mercies of God the Father, and of the pity and sympathy of our great High Priest above? Who would be content to live in such a painful world as this is, without the pleasure and relief of prayer? Who would live without an interest at this mercy-seat, and without the supporting friendship of this Advocate at the throne?

Thus I have run over the chief lessons of instruction or doctrine, which may be derived from our sensations of pain here in this world: But there is no need of this sort of discipline in the blessed regions of heaven to teach the inhabitants such truths.

They will remember 'what feeble helpless creatures they were' when they dwelt in flesh and blood; but they have put off those fleshly garments of mortality, with all its weaknesses together. The spirits of the blessed know nothing of those frailties, nor shall the bodies of the saints, new raised from the dust, bring back any of their old infirmities with them. These blessed creatures know well 'how entirely dependent they are for all things upon God' their Creator, without the need of pains and maladies to teach them, for they live every moment with God, and in a full dependence upon him: They are supported in their life, and all its everlasting blessings, by his immediate presence, power and mercy.

They have no need of pain in those fields or gardens of pleasure to teach them *the evil of sin;* they well remember all the sorrows they have passed through in their mortal state, while they were traversing the wilderness of this world, and they know that sin was the cause of them all. They *see the evil of sin* in the glass of the divine holiness, and the hateful contrariety that is in it to the nature of God is discovered in the immediate light of all his perfections, his wisdom, his truth and his goodness. They behold the *evil of sin* in the marks of the sufferings of their blessed Saviour; he appears in glo-

ry 'as the Lamb that was slain,' and carries some memorials of his death about him, to let the saints know for ever what he has suffered to make atonement for their sins.

Nor have the blessed above any need to learn 'how dreadfully God can punish sin and sinners,' while they behold his indignation going forth in a long and endless stream, to make the wicked enemies of God in hell for ever justly miserable: And in this sense it may be said, that "the smoke of their torments come up before God and his holy angels, and his saints for ever."

Nor do these happy beings stand in need of new sensations of pain, to teach them 'the exceeding greatness of the love of Christ,' who exposed himself to intense and smarting anguish, both of flesh and spirit, to procure their salvation: For while they dwell amidst the blessedness of that state, which the Redeemer purchased with the price of his own sufferings, they can never forget his love.

Nor do they want to learn in heaven the 'value of the word of God and his promises,' by which they were supported under their pains and sorrows in this mortal state. Those promises have been fulfilled to them partly on earth, and in a more glorious and abundant manner in the heavenly world. They relish the sweetness of all those words of mercy, in reviewing the means whereby divine grace sustained them in their former state of trial, and in the complete accomplishment of the best of those promises

in their present situation amidst ten thousand endless blessings.

And if any of them were too cold and remiss, and infrequent in their applications to the mercy-seat by prayer, when they were here on earth, and stood in need of chastisement to make them pour out their prayers to God, yet they can never forget 'the value of this privilege,' while they themselves dwell round about the throne, and behold all their ancient sincere addresses to the mercy-seat answered and swallowed up in the full fruition of their present glories and joys. Praise is properly the language of heaven, when all their wants are supplied, and their prayers on earth are finished; and whatever further desires they may have to present before God, the throne of grace is ever at hand, and God himself is ever in the midst of them to bestow every proper blessing in its season that belongs to the heavenly world. Not one of them can any more stand in need of chastisement or painful exercises of the flesh to drive them to the throne of God, while they are at home in their Father's house, and for ever near him and his all-sufficiency. It is from thence they are constantly deriving immortal supplies of blessedness, as from a spring that will never fail.

SECTION V.

I proceed now to consider in the last place, what are the 'practical lessons which pain may teach us while we are here on earth' in our state of proba-

tion and discipline, and shall afterward make it evident, that there is 'no need of pain in heaven for the same purposes.'

1. The frequent returns of pain may put us in mind 'to offer to God his due sacrifices of praise for the months and years of ease which we have enjoyed;' we are too ready to forget the mercy of God herein, unless we are awakened by new painful sensations; and when we experience new relief, then our lips are opened with thankfulness, and our mouth shews forth his praise: Then we cry out with devout language, 'Blessed be the Lord that has delivered us!' When we have been oppressed for some time with extreme anguish, then one day, or one hour of ease fills the heart and the tongue with thankfulness; 'blessed be the God of nature that has appointed medicines to restore our ease, and blessed be that goodness that has given success to them!' What a rich mercy is it under our acute torments, that there are methods of relief and healing found among the powers of nature, among the plants and the herbs, and the mineral stores which are under ground? Blessed be the Lord, who in the course of his providence has given skill to physicians to compose and to apply the proper means of relief! Blessed be that hand that has planted every herb in the field or the garden, and has made the bowels of the earth to teem with medicines for the recovery of our health and ease, and blessed be his name who has rebuked our maladies, who has constrained the smarting diseases to depart by the use of balms and balsams that are happily applied!

While we enjoy the benefits of common life, in health of body and in easy circumstances, we are too often thoughtless of the hand of God, which showers down these favours of heaven upon us in a long and constant succession; but when he sees fit to touch us with his finger, and awaken some lurking malady within us, our ease vanishes, our days are restless and painful, and tiresome nights of darkness pass over us without sleep or repose. Then we repent that we have so long forgotten the God of our mercies; and we learn to lift up our praises to the Lord, that every night of our lives has not been restless, that every day and hour has not been a season of racking pain. Blessed be the Lord that enables us, without anguish or uneasiness, to fulfil the common business of the day; and blessed be his hand that draws the peaceful curtains of the night round about us! And even in the midst of moderate pains, we bless his name who gives us refreshing slumbers; and we grow more careful to employ and improve every moment of returning ease, as the most proper way of expressing our thankfulness to our Almighty healer.

Alas, what poor, sorry, sinful creatures are we in the present state, who want to be taught the value of our mercies by the removal of them! The man of a robust and vigorous make, and a healthy constitution, knows not the true worth of health and ease, nor sets a due value upon these blessings of heaven; but we are taught to thank God feelingly, for an easy hour after long repeated twinges of pain: We bless

that goodness which gives us an easy night after a day of distressing anguish. Blessed be the God of nature and grace, that has not made the gout or the stone immortal, nor subjected our sensible powers to an everlasting cholick or tooth-ach.

2. Pain in the flesh more effectually teaches us 'to sympathise with those who suffer.' We learn a tenderness of soul experimentally by our own sufferings. We generally love *self* so well, that we forget our neighbours under special tribulation and distress, unless we are made to feel them too. In a particular manner, when our nature is pinched and pierced through with some smarting malady, we learn to pity those who lie groaning under the same disease. A kindred of sorrows and sufferings works up our natures into compassion; and we find our own hearts more sensibly affected with the groans of our friends under a sharp fit of the gout or rheumatism, when we ourselves have felt the stings of the same distemper.

Our blessed Saviour himself, though he wanted not compassion and love to the children of men, since he came down from heaven on purpose to die for them, yet he is represented to us as our merciful High Priest, who had learnt sympathy and compassion to our sorrows in the same way of experience as we learn it. He was "encompassed about with infirmities," when he took the sinless frailties of our nature upon him, that he might learn to pity us under those frailties. "In that he himself hath suffered being tempted, he is able to succour them that are

tempted: For we have not an High Priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are," though he was always "without sin; and by the things which he suffered," he may be said, after the manner of men, to learn 'sympathy and pity' to miserable creatures, as well *as obedience* to God, who is blessed for ever, Heb. ii. 18. and iv. 15. and v. 2, 8.

3. Since our natures are subject to pain, it should teach us 'watchfulness against every sin, lest we double our own distresses by the mixture of guilt with them.' How careful should we be to keep always a clear conscience, that we may be able at all times to look up with pleasure to the hand of God who smites us, and be better composed to endure the pains which he inflicts upon us for our trial and improvement in grace. Innocence and piety, and a peaceful conscience, are an admirable defence to support the spirit against the overwhelming efforts of bodily pain: But when inward reproaches of mind, and a racking conscience join with acute pain in the flesh, it is double misery, and aggravated wretchedness. The scourges and inward remorse of our own hearts, joined to the sorrows of nature, add torment to torment. How dreadful is it when we are forced to confess, 'I have procured all this to myself by intemperance, by my rashness, by my obstinacy against the advice of friends,' and rebellion against the commands of God!

Probably it was such circumstances as these, that gave the soul of David double anguish, "when his

bones waxed old, through his roaring all the day long, when day and night the hand of God was heavy upon him, and his moisture was turned into the drought of summer;" when he complained unto God, "thine arrows stick fast in me, and thy hand presseth me sore: There is no soundness in my flesh, because of thine anger; nor any rest in my bones, because of my sin. Mine iniquities are gone over mine head as an heavy burden, they are too heavy for me. Deep calls unto deep at the noise of thy water-spouts, all thy waves and thy billows are gone over me." The 'deep of anguish' in my flesh calls to the 'deep of sorrow' in my soul, and makes a tremendous tumult within me. "My wounds stink, and are corrupt, because of my foolishness: I am feeble and sore broken; I have roared by reason of the disquietness of my heart;" nor could he find any rest or ease till he "acknowledged his sin unto God, and confessed his transgressions," and till he had some comfortable hope that "God had forgiven the iniquity of his sin." See this sorrowful scene exemplified in a very affecting manner in the 32d and 38th Psalms. Happy is the man that walks closely with his God in the days of health and ease, that whenever it shall please his heavenly Father to try him with smarting pain, he may find sweet relief from a peaceful conscience, and humble appeals to God concerning his own sincerity and watchfulness.

4. Pain in the flesh may sometimes be sent by the hand of God, to teach us 'to wean ourselves by degrees from this body, which we love too well; this

body, which has all the springs of pain in it.' How little should we be fond of this flesh and blood in the present feeble state, wherein we are continually liable to one malady or another; to the head-ach or the heart-ach, to wounds or bruises, and uneasy sensations of various kinds? Nor can the soul secure itself from them, while it is so closely united to this mortal body. And yet we are too fond of our present dwelling, though it be but a cottage of clay, feeble and ruinous, where the winds and the storms are continually ready to break in and distress us. A sorry habitation indeed for an immortal spirit, since sin has mingled so many diseases in our constitution, has made so many avenues for smart and anguish in our flesh, and we are capable of admitting pain and agonies at every pore.

Pain is appointed to be a sort of balance to the 'tempting pleasures of life,' and to make us feel that perfect happiness does not grow among the inhabitants of flesh and blood. Pain takes away the pleasures of the day and the repose of the night, and makes life bitter in all the returning seasons. The God of nature and grace is pleased, by sending sickness and pain, to loosen his own children by degrees from their fond attachment to this fleshly tabernacle, and to make us willing to depart at his call.

A long continuance of pain, or the frequent repeated twinges of it, will 'teach a Christian and incline him to meet death with courage, at the appointed hour of release.' This will much abate the fierceness of the king of terrors, when he appears as a sovereign

physician to finish every malady of nature. Death is sanctified to the holy soul, and by the covenant of grace this curse of nature is changed into a blessing. The grave is a safe retiring place from all the attacks of disease and anguish: And there are some incurables here on earth, which can find no perfect relief but in the grave. Neither maladies, nor tyrants can stretch their terrors beyond this life: And if we can but look upon death as a conquered enemy, and its sting taken away by the death of Christ, we shall easily venture into this last combat, and obtain an everlasting victory. Blessed be God for the grave as a refuge from smarting pains! Thanks be to God through Christ Jesus, who enables us to triumph over the last pain of nature, and to say, "O death where is thy sting? and O grave where is thy victory?"

In the fifth and last place, by the pains that we suffer in this body, 'we are taught to breathe after the blessedness of the heavenly state wherein there shall be no pain.' When the soul is dismissed from the bonds of flesh, and presented before God in the world of spirits without spot or blemish by Jesus our great Forerunner, it is then appointed to dwell among the "spirits of the just made perfect," who were all released in their several seasons from the body of flesh and sin. Maladies and infirmities of every kind are buried in the grave, and cease for ever; and if we survey the properties of the new raised body in the great resurrection-day, as described 1 Cor. xv. we shall find no room for pain there, no avenue or residence for smart or anguish. It will not be such a body of flesh and

blood which can be a source of maladies, or subject to outward injuries; but by its own principles of innate vigour and immortality, as well as by the power and mercy of God, it shall be for ever secured from those uneasy sensations which made our flesh on earth painful and burdensome, and which tended toward dissolution and death. It is such a body as our Lord Jesus wore at his ascent to heaven in a bright cloud for ever incorruptible; "for flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption. As we have borne the image of the earthly" Adam in the frailties and sufferings that belong to it, so shall "we also bear the image of the heavenly," even the "Lord Jesus Christ who shall change our vile body, that it my be fashioned like unto his own glorious body, according to the working whereby he is able to subdue all things unto himself," Phil. iii. 21. "We shall hunger no more, we shall thirst no more, nor shall the sun light on us" with its parching beams, nor shall we be annoyed with fire or frost, with heat or cold, in those temperate and happy regions. "The Lamb which is in the midst of the throne shall feed" his people for ever there "with the fruits of the tree of life," and with unknown entertainments suited to a glorified state. "He shall lead them to living fountains of waters, and God shall wipe away all tears from their eyes."

Thus have I set before you 'the practical lessons' which pain is designed to teach us in our present state; and we find that a body subject to maladies

and pains, is a well appointed school, wherein our great Master gives us these divine instructions, and trains us up by degrees for the heavenly world. It is rough discipline indeed for the flesh, but it is wholesome for the soul: And there is many a Christian here on earth that have been made to confess, they had never learnt the practice of some of these virtues, if they had not been taught by such sort of discipline.

Pain, which was brought into human nature at first by sin, is happily suited by the providence of God to such a state of probation, wherein creatures born in the midst of sins and sorrows are by degrees recovered to the love of God and holiness, and fitted for a world of peace and joy.

But when we have done with this world, and departed from the tribes of motal men, and from all the scenes of allurement and temptation, there is no more need that *such lessons* should be taught us in *heaven*, nor any painful scourge made use of by the Father of spirits, to carry on, or to maintain the divine work of holiness and grace within us. Let us survey this matter according to the foregoing particulars.

Is it possible that while the blessed above are surrounded with endless satisfactions flowing from the throne of God and the Lamb, they should 'forget their benefactor, and neglect his praises?' Is it possible they should dwell in immortal health and ease without interruption, under the constant vital influences of the King of Glory, and yet want gratitude to the spring of all their blessings?

Nor is there any need for the inhabitants of a world, where no pains nor sorrows are found, 'to learn compassion and sympathy to those who suffer,' for there are no sufferers there: But love and joy, intense and intimate love, and a harmony of joy runs through all that blessed company, and unites them in an universal sympathy, if I may so express it, or blissful sensation of each other's happiness. And I might add also, could there be such a thing as sorrow and misery in those regions, this divine principle of love would work sweetly and powerfully towards such objects in all necessary compassion.

What if pain was once made a spur to our duties, in this frail state of flesh and blood? What if pain were designed as a guard against temptation, and a means to awaken our watch against new transgression and guilt? But in a climate where all is holiness, and all is peace, in the full enjoyment of the great God, and secured by that everlasting covenant which was sealed by the blood of the Lamb, there is no more danger of sinning. The soul is moulded into the more complete likeness of God, by living for ever under the light of his countenance and the warmest beams of his love.

What if we had need of the stings of pain and anguish in time past, 'to wean us by degrees from this body, and from all sensible things,' and to make us willing to part with them all at the call of God? Yet when we arrive at the heavenly world, we shall have no more need of being weaned from earth, we shall never look back upon that state of pain and frailty

with a wishful eye, being for ever satisfied in the affluence of present joys.

O glorious and happy state! Where millions of creatures who have dwelt in bodies of sin and pain, and have been guilty of innumerable follies and offences against their Maker, yet they are all forgiven, 'their robes are washed, and made white in the blood of Jesus,' their iniquities are cancelled for ever, and there shall not be one stroke more from the hand of God to chasten them, nor one more sensation of pain to punish them. Divine and illustrious privilege indeed, and a glorious world, where complete sanctification of all the powers of nature shall for ever secure us from new sins, and where the springs and causes of pain shall for ever cease, both within us and without us. Our glorified bodies shall have no avenue for pain to enter; the gates of heaven shall admit no enemy to afflict or hurt us: God is our everlasting friend, and our souls shall be satisfied with the "rivers of pleasure which flow for ever at the right hand of God." Amen.

DISCOURSE X.

THE

FIRST FRUITS OF THE SPIRIT,

OR THE

FORETASTE OF HEAVEN.

Rom. viii. 23.

And not only they, but ourselves also who have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, that is, the redemption of the body.

SECTION I.

IT is by a beautiful figure of speech the Apostle had been describing, in the foregoing verses, the unnatural abuse which the creatures suffer through the sins of men, when they are employed to sinful purposes and the dishonour of God their Creator. Permit me to read the words and represent the sense of them in a short paraphrase. Ver. 22. "We know that the whole creation groaneth and travelleth in pain together until now." The earth itself may be represented as groaning to bear such loads of iniquity, such a multitude of wicked men who abuse the creatures of God to the dishonour of him that made them: The air may be said to groan to give breath to those vile wretches who abuse it in filthi-

ness and foolish talking, to the dishonour of God, and to the scandal of their neighbours; it groans to furnish men with breath that is abused in idolatry by the false worship of the true God, or the worship of creatures which is abominable in his sight: The sun itself may be said to groan to give light to those sinners who abuse both day-light and darkness in rioting and wantonness, in doing mischief among men and committing fresh iniquities against their Maker: The moon and stars are abused by adulterers and thieves, and other midnight sinners, when they any way afford light enough to them to guide them in their pursuit of wicked ways and practices. The 'beasts of burden' may be said also to groan and be abused when they bear the wicked sons and daughters of Adam to the accomplishment of their iniquities: And even all the parts of the brutal world, as well as of the inanimate creation, are some way or other made to serve the detestable and wicked purposes of the sinful children of men, and may be figuratively said to groan on this account. And if we have tasted of the fruits of the spirit of grace, we cannot but in some measure groan with the rest of the creation in expectation of the blessed day, when the creatures shall be delivered from this bondage of corruption, to which the providence of God has suffered them to be subjected in this degenerate state of things.

We hope there is a time coming, when the creatures themselves shall be used according to the original appointment of their Maker, agreeable to their own first design, and for the good of their fellow-crea-

tures, and supremely for the honour of their God, "in that day when holiness to the Lord shall be written upon the bells of the horses; and every pot in Jerusalem shall be holiness unto the Lord of hosts." Why should we not join then with the whole creation in groaning and longing after this promised time, when all the works of God shall be restored to their rightful use, and the glory of the Maker shall some way or other be made to shine in every one of them?

The Apostle then adds, in the words of my text, "and not these creatures only, but ourselves also who have the first fruit of the Spirit," we who are filled with the gifts and graces of the holy Spirit, and eminently the first fruits hereof appear in our taste and relish of the divine provisions that God has given us here in this world to prepare for a better; and even bestows upon some of his Christian servants these first fruits of the tree of paradise, these blessings, and these foretastes which are near a-kin to those of the upper world, when the saints shall be raised from the dead, when their adoption shall be clearly manifested, and they shall look like the children of God, and their bodies and all their natural powers shall be redeemed from those disorders, whether of sin or sorrow, and from all the springs and seeds of them, which they are more or less liable to feel in the present state.

Here let it be observed, that the *first fruits* of any field, or plant, or tree, are of the same kind with the full product or the harvest; therefore it is plain, that the first fruits of the Spirit, in this place cannot chief-

ly signify the gifts of the Spirit, such as the gifts of tongues, or of healing, or of miracles, nor the gifts of prophecy, preaching, or praying, because these are not the employments nor the enjoyments of heaven. The 'first fruits of the Spirit' must rather refer therefore to the knowledge and holiness, the graces and the joys which are more perfect and glorious in the heavenly state, than they were ever designed to be here upon earth. Now these first fruits of graces and joys are sometimes bestowed upon Christians in this world, in such a degree as brings them near to the heavenly state: And that is the chief observation I design to draw from these words, viz. 'That God has been pleased to give some of his children here on earth several of the foretastes of the heavenly blessedness, the graces and the joys of the upper world;' as they are the first fruits of that paradise to which we are travelling: And these privileges have brought some of the saints within the verge of the courts of heaven, within the confines and borders of the celestial country. What these are I shall shew immediately; but before I represent them I desire to lay down these few cautions.

Caution 1. 'These sensible foretastes of heaven do not belong to all Christians; these are not such general blessings of the covenant of grace, of which every Christian is made partaker;' but they are special favours now and then bestowed on some particular persons by the special will of God. (1.) Such as are more eminent in faith, and holiness, and prayer than others are, such as have made great advance-

ments in every part of religion, in mortification to the world, in spiritual-mindedness, in humility, and in much converse with God, &c. Or, (2.) Sometimes these first fruits may be given unto such as are weak both in reason and in faith, and may be babes in Christ, and are not able by their reasoning powers to search out their evidences for heaven, especially under some present temptation or darkness. Or, (3.) Sometimes to those who are called by providence to go through huge and uncommon trials and sufferings, in order to support their spirits, and bear up their courage, their faith and patience.

It is true, the more general and common way whereby God prepares his people for heaven, is by leading them through several steps of advancing holiness, sincere repentance, mortification of sin, weanedness from the world, likeness to God, heavenly mindedness, &c. These are indeed the usual preparatives for glory, and the surest evidences of a state of grace. Therefore let not any person imagine he is not a true Christian, because he hath not enjoyed these special favours and signal manifestations.

Caution 2. 'If there be any who have been favoured with these peculiar blessings, they must not expect them to be constant and perpetual, nor always to be given in the same manner or same measure;' they are rare blessings and special reviving cordials; they are not the common food of Christians, nor the daily nourishment of the saints. The word of God, and the grace of Christ in the promises is our daily support, and the constant nourishment of our souls.

Cordials are not given for our daily nourishment in the life of grace.

Caution 3. 'However great and rapturous these foretastes may be, let us not so depend on them as to neglect the more substantial and solid evidences for heaven, and those steps of preparation' which I have elsewhere mentioned. Let not those who have enjoyed them give a loose to their souls, and let go their watchfulness, or neglect their daily mortification and diligence in every duty. Some of these divine raptures have sometimes been so nearly counterfeited by raptures of fancy, by warm self-love, or perhaps by the deceit of evil angels, that they are not so safe a foundation for our dependence and assured hope, as the soul's experience of a sincere repentance, and general turn of heart to God, and mortification of sin, and delight in every practice of holiness. The devil sometimes "has transformed himself into an angel of light," 2 Cor. xi. 14. And there have been some who at first hearing of the gospel have had wondrous raptures. Heb. vi. 4. it is said, "they have tasted of the powers of the world to come," &c. who have yet fallen away again, and having lost all their sense and savour of divine things, have become vile apostates.

Caution 4. 'If you seem to enjoy any of these affectionate and rapturous foretastes of heaven, be jealous of the truth of them, if they have not a proportionate sanctifying influence upon your souls and your actions.

If you find they incline you to negligence in duty, to coldness in the common practices of religion and godliness, if they make you fancy that common ordinances are a low and needless dispensation, if they seem to excuse you from diligence in the common duties of life towards man, or religion towards God, there is great reason then to suspect them: There is danger lest they should be mere suggestions and deceitful workings either of your own natural passions, or the crafty snares of the artful and busy adversary of souls, on purpose to make you neglect solid religion, and make you part with what is substantial for a bright and flashy glimpse of heavenly things.

But, on the other hand, if you find that these special favours and enjoyments raise your hearts to a greater nearness to God, and more constant converse with him; if they keep you deep in humility, and in everlasting dependence on the grace of Christ in the gospel, and warm and zealous attendance on the ordinances of worship; if they teach and incline you to fulfil every duty of love to your neighbour, and particularly to your fellow Christians, then they appear to be the 'fruits of the Spirit;' and as they fit you for every duty and every providence here upon earth, there is very good reason to hope they are real visits from heaven, and are sent from the God of all grace to make you more meet for the heavenly glory.

SECTION II.

These are the four *cautions*. I proceed now to describe some of these 'foretastes of the heavenly blessedness,' and shew how nearly they resemble the blessedness and enjoyments of the heavenly world.

First, In 'heaven there is a near view of God in his glories, with such a fixed contemplation of his several perfections, as draws out the heart into all correspondent exercises, in an uncommon, transcendent, and supreme degree.' It is described as one of the felicities of heaven, that "we shall see God." Matth. v. 8. that we shall behold him "face to face," and not in shadows and glasses, 1 Cor. xiii. 12. Let us exhibit some particulars of this kind, and dwell a little upon them in the most easy and natural method.

1. In heaven the blessed inhabitants 'behold the majesty and greatness of God' in such a light as fixes their thoughts in glorious wonder and the humblest adoration, and exalts them to the highest pleasure and praise. Have you never fallen into such a devout and fixed contemplation of the 'majesty of God,' as to be even astonished at his glory and greatness, and to have your souls so swallowed up in this sight, that all the sorrows and the joys of this life, all the businesses and necessities of it hath been forgotten for a season, all things below and beneath God have seemed as nothing in your eyes? All the grandeurs and splendors of mortality have been buried in darkness

and oblivion, and creatures have, as it were, vanished from the thoughts and been lost, as the stars die and vanish at the rising sun and are no more seen? Have you never seen the face of God in his sublime grandeur, excellence and majesty, so as to shrink into the dust before him, and lie low at his foot with humblest adoration? And you have been transported into a feeling acknowledgment of your own nothingness in the presence of God. Such a sight the prophet Isaiah seems to have enjoyed, Isai. xl. 12, 15, 17. "Behold the nations before him are as the drop of the bucket, and as the small dust of the balance, he taketh up the isles as a very little thing. All nations before him are as nothing, they are counted to him less than nothing and vanity."

When the lips are not only directed to speak this sublime language, but the soul, as it were, beholds God in these heights of transcendent majesty, it is overwhelmed with blessed wonder and surprising delight, even while it adores in most profound lowliness and self-abasement. This is the emblem of the worship of the heavenly world, see Rev. iv. 10. where the elders, saints and prophets, martyrs, angels, and dominions, and principalities of the highest degree "cast down their crowns" at the foot of him that made them, and exalt God in his supremacy over all.

2. In heaven there are such blessed and extensive surveys of the 'infinite knowledge of God,' and his amazing *wisdom* discovered in his works, as makes even all their own heavenly improvements in knowledge and understanding to appear as mere ignorance,

darkness, and folly before him. In such an hour as this is, the holy angels may charge themselves with *folly* in his sight, as he beholds them in the imperfection of their understanding. Now have you never been carried away in your meditations of the all-comprehensive knowledge of God to such a degree, as to lose and abandon all your former pride and appearances of knowledge and wisdom in all the native and acquired riches of it, and count them all as nothing in his sight? Have you never looked upward to the midnight skies, and with amazement sent your thoughts upward to him who 'calls all the stars by their names,' and brings them forth in all their sparkling glories, who marshals them in their nightly ranks and orders, and then stood overwhelmed with sacred astonishment at the wisdom which made and ranged them all in their proper situations, and there appointed them to fulfil ten thousand useful purposes, and that not only towards this little ball of Earth, but to a multitude of upper planetary worlds? Have you never enquired into the wonders of his wisdom in framing the bodies, the limbs, and the senses of millions of animals, birds, and beasts, fishes, and insects, as well as men all around this globe, and who hath framed all their organs and powers of nature with exquisite skill, to see and hear, to run and fly, and swim, to produce their young in all their proper forms and sizes, furnished with their various powers, and to feed and nourish them in their innumerable shapes and colours, admirable for their strength and beauty? And have you not felt your souls filled with

devout adoration at the unspeakable and infinite contrivances of a God.

And not only his 'works of creation,' but of his *providence* too, have afforded some pious souls such devout amazement. What astonishing wisdom must that be which has created mankind on earth near six thousand years ago, and by his divine word in every age continues to create them or give them being, with all the same natural powers and parts, beauties and excellencies! That he hath wisely governed so many millions of animals with living souls or spirits in them, so many millions of intelligent creatures, endued with a free will of their own to choose or refuse what they will or will not do, and hath managed this innumerable company of beings in all ages, notwithstanding all their different and clashing opinions and customs, their crossing humours, wills and passions in endless variety, and yet hath made them all subservient to his own comprehensive designs and purposes through all ages of the world and all nations on earth! What unconceivable wisdom is that which hath effectually appointed them all to centre in the accomplishment of his own eternal counsels! And with what overwhelming amazement will this scene appear, when he shall shut up the theatre of this earth, and fold up these heavens as a curtain, and this visible structure of things shall be laid in ashes? What an astonishing view must this be of the all-surveying *knowledge*, all-comprehending *wisdom* of a God, and with what holy and humble pleasure must the pious soul be filled who takes in and enjoys this

scene of infinite varieties and wonders? How near doth such an hour approach to the bliss of heaven and the raptures of contemplation, which belong to the blessed inhabitants of it?

3. I might add something of the *Almighty power* of God in his creation and government of the world, in his kingdoms of nature and providence. Did not the angels rejoice at the birth-day of this universe, and "those morning stars shout for joy" at the first appearance of this *creation?* And what the inhabitants of heaven make their song, may not a holy soul be entertained with it, even to extacy and rapture? I behold, says he, in divine meditation, I behold this huge structure of the universe rising out of nothing at the voice of his command; I behold the several planets in their various orders set a moving by the same word of power. With what delightful surprise do I hear him pronouncing the words, "let there be light," and, lo 'the light appears?' Let there be earth and seas; let there be clouds and heavens; let there be sun, moon and stars, and lo the heavens, and the dry land, and the waters appear, the clouds and the stars in their various order and situation, and all the parts of the creation arise, all replenished with proper ornaments and animals according to his word. At his command nature exists in all its regions with all its furniture; the beasts, and birds, and fishes in all their forms arise, and at once they obey the several Almighty orders he gave, and by the unknown and unconceivable force of such a word they leap out into existence in ten thousand forms.

Again, what divine pleasure is it to hear a God beginning the work of his providence, and speaking those wondrous words of power to every plant and animal, "be fruitful, and multiply, and replenish the earth," and lo, in a long succession of near six thousand years the earth has been covered all over with herbs and plants, with shrubs and tall trees in all their beauty and dimensions. The air hath been filled with birds and insects, the seas and rivers with fish, and the dry land with beasts and men even to this present day. When all this philosophy is changed into devotion, it must also be transformed into divine and unutterable joy.

Nor are these things too low and mean for the contemplation of heavenly beings: For God is seen in all of them: There is not a spire of grass but the power and wisdom of a God are visible therein. And it is certain the heavenly beings must be sometimes employed in the contemplation of many of these lower wonders. The plants and beasts in desolate regions where no man inhabits, and in distant and foreign oceans and rivers, where the fishy shoals in all their variety and numbers, in all their successions and generations for near six thousand years were never seen nor known by any of the sons of men; these seem to have been created in vain, if no heavenly beings are acquainted with them, nor raise a revenue of glory to him that made them.

This Almighty power therefore which made this huge universe, which sustains the frame of it every moment, and secures it from dissolving; this power

which brings forth the stars in their order, and worms and creeping things in their innumerable millions, and governs all the motions of them to the purposes of divine glory, must needs affect a contemplative soul with raptures of pleasing meditation; and in these sublime meditations, by the aids of the divine Spirit, a soul on earth may get near to heaven. And with what religious and unknown pleasure at such a season doth it shrink its own being as it were into an atom, and lie in the dust and adore!

4. The 'all-sufficiency of the great God to form and to supply every creature with all that it can want or desire,' is another perfection of the divine nature, which is better known in heaven than it ever was here on earth, and affords another scene of astonishment and sacred delight: And there may be some advances towards this pleasure found among saints below, some first fruits of this heavenly felicity and joy in the all-sufficiency of God.

My whole self, body and mind, is from God and from him alone. All my limbs and powers of flesh and spirit were derived from him, and borrowed their first existence from their original pattern in his fruitful mind. All that I have of life or comfort, of breath or being, with all my blessings round about me, is owing to his boundless and eternal fulness; and all my long reaching hopes and endless expectations that stretch far into futurity, and an eternal world, are growing out of this same all-sufficient fulness.

But what do I think or speak of so little a trifle as I am? Stretch thy thoughts, O my soul, through the

lengths, and breadths, and depths of his creation, O what an unconceivable fulness of being, glory, and excellency is found in God the universal parent and spring of all! What an inexhaustible ocean of being and life, of perfection and blessedness must our God be, who supplies all the infinite armies of his creatures in all his known and unknown dominions with life and motion, with breath and activity, with food and support, with satisfaction and delight! Who maintains the vital powers and faculties of all the spirits which he hath made in all the visible and invisible worlds, in all his territories of light, and peace, and joy, and in all the regions of darkness, punishment and misery! In him all things "live and move, and have their beings," Acts xvii. 28. Psal. civ. 29. "He withdraws his breath and they die." He hath writ down all their names in his own mind, he gives them all their natures, and without him there is nothing, there can be nothing; all nature without him would have been a perpetual blank, an universal emptiness, an everlasting void, and with one turn of his will he could sink and dissolve all nature into its original nothing.

Confess, O my soul, thy own nothingness in his presence, and with astonishing pleasure and worship adore his fulness: He is thy everlasting all. Be thy dependence ever fixed upon him; thou canst not, thou shalt not live a moment without him, without this habitual dependence, and a frequent delightful acknowledgment of it. Such a devout frame as this, is heaven, and such scenes now and then pass-

ing through the soul, are glimpses of the heavenly blessedness.

SECTION III.

Though the eternity and immensity of God might perhaps, in their own nature, and in the reason of things, be first mentioned, yet his majesty, his power, and his wisdom in their sovereign excellency strike the souls of creatures more immediately, therefore I have put these first. However, let us now consider the eternity of the great God and his omnipresence, and think how the spirits in heaven are affected therewith, and what kindred meditations may be derived from these perfections by the saints here on earth. I proceed therefore,

5. To the *eternity* of God: Which though the most exalted spirit in heaven cannot comprehend, yet it is probable they have some nearer and clearer discovery of it than we can have here in this mortal state, while we dwell in flesh and blood. We have nothing in this visible world that gives us so much as an example or similitude of it. The great God "who is, who was," and "who is to come" through all ages, he *is*, and *was*, and for ever *will be* the same. Let us go back as many thousand ages as we can in our thoughts, and still an eternal God was before them; a Being that had no beginning of his existence, nor will have any end of his life or duration. And as he says to Moses, my name is *I am that I am*, so as there is nothing which had any hand in his be-

ing, but all the reasons of it are derived from his own self-fulness, therefore we may say of him that *he is because he is*, and because *he will be*: He had no spring of his first beginning, nor any cause of his continued existence, but what is within himself. We can never set ourselves in too mean a light when an eternal God is near us; and every thing besides God can be but little in our eyes.

And, O my thinking powers, are ye not sweetly lost in this holy rapture, and overpowered with divine pleasure, O my soul in such meditation as this? Art thou not delightfully surprised with the thoughts of such self-sufficience and such an unconceivable perfection? Thy being considered as here in this life, is not so much in the sight of God as an atom in comparison of the whole earth; and even the supposed future ages of thy existence in the eternal state are unconceivably short, when compared with the glory of that Being that never began his life or his duration.

Many things here on earth concur towards my satisfaction and peace, but if I have God my friend, I have all in him that I can possibly want or desire. Let me then live no longer upon creatures when God is all.

Let sun, moon and stars vanish, and all this visible creation disappear and be for ever annihilated if God please, he himself is still my eternal hope and neverfailing spring of all my blessedness: My expectations are continually safe in his hands, and shall

never fail while I am so near to him. This is joy unspeakable and a-kin to glory.

6. Let us meditate also on the *immensity* of God, which I think is much better expressed by his *omnipresence.* God is wheresoever any creature is or can be; knowing immediately by his own presence all that belongs to them, all that they are or can be, all that they do or can do, all that concerns them, whether their sins or their virtues, their pains or their pleasures, their hopes or their fears. It implies also that he doth by his immediate power and influence support and govern all the creatures. In short, this *immensity* is nothing else but the infinite extent of his knowledge and his power, and it reaches to and beyond all places, as eternity reaches to and beyond all time. This the blessed above know and rejoice in, and take infinite satisfaction therein: Having God, as it were, surrounding them on all sides, so that they cannot be where he is not, he is ever present with his all-sufficiency ready to bestow on them all they wish or desire while he continues their God, i. e. for ever and ever. They are under the blessing of his eye, and the care of his hand, to guard them from every evil, and to secure their peace.

Let thy flesh or spirit be surrounded with ever so many thousand dangers or enemies, they cannot do thee the least damage without his leave by force or by surprise while such an Almighty Being is all around thee: Nor hast thou reason to indulge any fear while the spring and ocean of all life, activity, and blessedness thus secures thee on every side. If

thou hast the evidences of his children on thee, thou possessest an eternal security of thy peace.

7. 'The sovereignty and dominion' of the blessed God is a further meditation and pleasure which becomes and adorns the inhabitants of the heavenly world. There he reigns upon the throne of his glory, and the greater part of the territories which are subject to him are less in their view than our scanty powers of nature or perception can now apprehend, and a proportionable degree of pleasure is found with the saints above in these contemplations.

But in our present state of mortality our souls can only look through these lattices of flesh and blood, and make a few scanty and imperfect inferences from what they always see, and hear, and feel: And yet the glorious sovereignty and dominion of the blessed God may so penetrate the soul with a divine sense of it here on earth, as to raise up a heaven of wonder and joy within.

Adore him, O my soul, who surveys and rules all things which he has made with an absolute authority, and is for ever uncontroulable. How righteous a thing is it that he should give laws to all the beings which his hand hath formed, which his breath hath spoken into life, and especially that rank which his favour hath furnished with immortality? How just that he should be obeyed by every creature without the least reluctance or reserve, without a moment's delay, and that to all the length of their existence?

Submit to his government with pleasure, O my nature, and be all ye my powers of soul and body in

everlasting readiness to do whatsoever he requires, and to be whatsoever he appoints. Wilt thou have me, O Lord, lie under sickness or pain, wilt thou have me languish under weakness and confinement? I am at thy foot, I am for ever at thy disposal. Wilt thou have me active and vigorous in thy service? Lord, I am ready with utmost cheerfulness. Wilt thou confine me to painful idleness and long patience? Lord here I am, do with me what seemeth good unto thee, I am ready to serve thy purposes here, or thy orders in the unknown world of spirits, when thou shalt dissolve this mortal frame: I lay down these limbs in the dust of death at thy command: I venture into the regions of angels and unbodied minds at thy summons. I will be what thou wilt, I will go when thou wilt, I will dwell where thou wilt, for thou art always with me, and I am entirely thine. I both rejoice and tremble at thy sovereignty and dominion over all. God cannot do injury to a creature who is so entirely his own property; God will not deal unkindly with a creature who is so sensible of his just dominion and supremacy, and which bows at the foot of his sovereignty with so much relish of satisfaction.

8. Let us next take notice of the *perfect purity* of the nature of God, his *universal holiness*, the *rectitude* of the divine nature manifested in all his thoughts, his works, and his words, all perfectly agreeable to the eternal rules of truth and righteousness, and at the furthest distance from every thing that is false and faulty, every thing that is or can be dishonour-

able to so glorious a Being. Have we never seen God in this light, in the glory of his holiness, his universal rectitude, and the everlasting harmony of all his perfections in exact correspondence with all the notions we can have of truth and reason? And has not God appeared then as a glorious and lovely Being? And have we not at the same time beheld ourselves as unclean, and unholy creatures, in one part or other of our natures, ever ready to jar or fall out with some of the most pure and perfect rules of holiness, justice or truth? Have we not seen all our sins and iniquities in this light, with utmost abhorrence and highest hatred of them, and looked down upon ourselves with a deep and overwhelming sense of shame and displicence against our depraved and corrupted natures, and abased ourselves as Job does, in dust and ashes, and not daring to open our mouths before him? Job xlii. 6. "I have heard of thee by the hearing of the ear, but now mine eye seeth thee, and I abhor myself in dust and ashes." The least spot or blemish of sin grows highly offensive and painful to the eyes of a saint in this situation.

Every little warping from truth in our conversation, every degree of insincerity or fraud becomes a smarting uneasiness to the mind in the remembrance of our past follies in the present state. There is the highest abhorrence of sin among all the heavenly inhabitants, and this sight of God in the beauties of his holiness, and his perfect rectitude, is an everlasting preservative to holy souls against the admission of an impure or unholy thought: And therefore some di-

vines have supposed, that the angels at their first creation were put into a state of trial before they were admitted to this full sight of the beauty of God in his holiness, which would have secured them from the least thought or step towards apostacy.

O my soul, of what happy importance it is to thee to maintain, as long as possible, this sense of the *purity*, *rectitude* and *perfection* of the nature of the blessed God, "who is of purer eyes than to behold iniquity," with the least regard of approbation or allowance? And what infinite condescension is it in such a God to find out and appoint a way of grace, whereby such shameful polluted creatures as we are should ever be admitted into his presence to make the least address to his majesty, or to hope for his favour?

Besides, in this sublime view of the *holiness* of God, we shall not only love God better than ever, as we see him more amiable under this view of his glorious attributes, but we shall grow more sincere and fervent in our love to all that is holy, to every fellow Christian, to every saint in heaven and on earth: We shall not bear any estrangedness or alienation from those who have so much of the likeness of God in them. They will ever appear to be the "excellent of the earth, in whom is all our delight:" Their supposed blemishes will vanish at the thought of their likeness to God in holiness: And especially our blessed Lord Jesus, the Son of God, will be most precious and all-glorious in our eyes as he is the most perfect image of his Father's holiness. There is nothing in

the blessed God, but the man Christ Jesus bears a proportionable resemblance to it, as far as a creature can resemble God, and he will consequently be highest in our esteem under God the Lord and Father of all.

9. The ever-pleasing attribute of divine 'goodness and love' is another endless and joyful theme or object of the contemplation of the heavenly world. There this perfection shines in its brightest rays, there it displays its most triumphant glories, and kindles a flame of everlasting joy in all the sons of blessedness.

But we in this world may have such glimpses of this goodness and love as may fill the soul with unspeakable pleasure, and begin in it the first fruits and earnest of heaven. When we survey the inexhaustible ocean of goodness which is in God, which fills and supplies all the creatures with every thing they stand in need of; when we behold all the tribes of the sons of men supported by his boundless sufficiency, his bounty and kind providence, and refreshed with a thousand comforts beyond what the mere necessities of nature require: In such an hour if we feel the least flowings of goodness in ourselves towards others, we shall humble ourselves to the dust, and cry out in holy amazement, Lord, what is an atom to a mountain? What is a drop to a river, a sea of beneficence? What is a shadow to the eternal substance? What good thing is there in time or in eternity, which I can possibly want which is not abundantly supplied out of thine overflowing fulness?

Hence arises the eternal satisfaction of all the holy and happy creation in being so near to thee, and under the everlasting assurances of thy love. I can do nothing but fall down before thee in deepest humility, and admire, adore, and everlastingly love thee, who hast assumed to thyself the name of love, 1 John iv. 8. "God is love."

SECTION IV.

Thus far our joys may rise into an imitation of the joys above in the devout 'contemplation of divine perfections.'

And not only the 'perfections of God' considered and surveyed single in themselves, but the *union* and blessed *harmony* of many of them in the divine works and transactions of Providence and of grace, especially in the gospel of Christ, administer further matter for contemplation and pleasure among the happy spirits in heaven: And so far as this enjoyment may be communicated to the saints here on earth, they may be also said to have a foretaste of the business and pleasure of heaven. Let us take notice of this harmony in several instances.

1. In the sacred constitution of the person of our Lord Jesus Christ as God and man united in one personal agent: Here majesty and mercy give a glorious instance of their union, here all the grandeur and dignity of Godhead condescends to join itself in union with a creature, such as man is, a spirit dwelling in flesh and blood. 1 Tim. ii. 5. "There is one

God, and one Mediator between God and men, even the man Christ Jesus :" But this man is personally united to the blessed God, he is "God manifested in the flesh :" He is a man in "whom dwells all the fulness of the Godhead bodily," to constitute one all-sufficient Saviour of miserable and fallen mankind : What an amazing stoop or condescension is this for the eternal Godhead thus to join itself to a creature, and what a surprising exaltation is this of the creature, for the man Christ Jesus thus to be assumed into so near a relation to the blessed God? All the glories that result from this divine contrivance and transaction are not to be enumerated in paper, nor by the best capacity of writers here on earth : The heavenly inhabitants are much better acquainted with them.

Again, here is an example of the harmony and co-operation of unsearchable wisdom and all-commanding power in the person of the blessed Jesus; and what a happy design is hereby executed, namely, the reconciliation of sinful man and the holy and glorious God : and who could do this but one who was possessed of such wisdom and such power? When there was no creature in heaven or earth sufficient for this work, God was pleased to appoint such an union between a creature and Creator, between God and man, as might answer all the inconceivable purposes concealed in his thought. If there be wanting a person fit to execute any of his infinite designs, he will not be frustrated for want of an agent, he will appoint God and man to be so nearly united as to become one agent to execute this design.

2. 'In the manner of our salvation,' (viz.) by an 'atonement for sin.' The great God did not think it proper, nor agreeable to his sublime holiness, to receive sinful man into his favour without an atonement for sin, and a satisfaction made to the Governor of the world for the abuse and violation of his holy law here on earth; and therefore he appointed such a sacrifice of atonement as might be sufficient to do complete honour to the law-giver, as well as to save and deliver the offender from death: Therefore Jesus was made a man capable of suffering and dying, that he might honour the majesty and the justice of the broken law of God, and that he might do it completely by the union of Godhead to this man and Mediator; the dignity of whose divinity diffuses itself over all that he did and all that he suffered, so as to make his obedience completely acceptable to God instead of thousands of creatures, and fully satisfactory for the offence that was given him by them; here is a sacrifice provided equal to the guilt of sin, and therefore sufficient to take it away.

You see here what a blessed harmony there is between the *justice* of God doing honour to his own law, and his *compassion* resolved to save a ruined creature: Here is no blemish cast upon the strict justice and righteousness of God, when the offender is forgiven in such a method as may do honour to justice and mercy at once. Rom. iii. 24, 25. "We are justified freely by his grace through the redemption that is in Jesus Christ; whom God hath set forth to be a propitiation through faith in his blood, to declare his

righteousness," even his perfect governing justice, though he passes by and pardons the sins of a thousand criminal creatures: 'To declare,' I say, 'at this time his righteousness, that he might *appear to* be just' to his own authority and law, while he justifies the sinful man who believeth or trusteth in Jesus the Mediator as becoming a proper sacrifice and propitiation for sin.

3. By the 'sanctification of our nature.' There is also another remarkable harmony between the holiness of God and his mercy in this work of the salvation of sinful man. The guilt of sin is not only to be forgiven and taken away by a complete atonement and sacrifice, but the sinful nature of this ruined creature is to be changed into holiness, is to be renewed and sanctified by the blessed Spirit, and reformed into the image of God his Maker: He must not only be released from punishment by forgiveness, but he must be restored to the image of God by sanctifying grace; that so he may be fit company for the rest of the favourites of God in the upper world; that he may be qualified to be admitted into this society, where perfect purity and holiness are necessary for all the inhabitants of this upper world, and for such near attendants on the blessed God: In that happy state nothing shall enter there that defileth, Rev. xxi. 27. and therefore concerning the criminals amongst the Corinthians, as vile and as offensive to the pure and holy God as they are represented, 1 Cor. vi. 9,—11. viz. "Fornicators, idolaters, adulterers, drunkards, &c. but, *it is said*, they are washed,

but they are sanctified, but they are justified in the name of the Lord Jesus, and by the spirit of our God."

Now when the souls of the saints here on earth are raised to such divine contemplations, what transporting satisfaction and delight must arise from the surprising 'union and harmony' of the attributes of the blessed God in these his transactions? And especially when the soul in the lively exercise of grace and view of its own pardon, justification, and restored holiness, looks upon itself as one of these happy favourites of the majesty of heaven: It cries out as it were in holy amazement, 'What a divine profusion is here of wisdom and power, glory and grace, to save a wretched worm from everlasting burnings, and to advance a worthless rebel to such undeserved and exalted glories!

SECTION V.

'The wonders of divine perfections united in the success of the gospel,' give an ecstasy of joy sometimes to holy souls. Not only do these views of the united perfections of God, as they are concerned in the contrivance of the gospel, entertain the saints above with new and pleasurable contemplations, but the wonders of divine *wisdom*, *power* and *grace*, united and harmonizing in 'the propagation and success of this gospel,' become a matter of delightful attention and survey to the saints on high.

This is imitated also in a measure by the children of God here on earth. Have you never felt such a surprising pleasure in the view of the attributes of God, his grace, wisdom, and power in making these divine designs so happily efficacious for the good of thousands of souls? If there "be joy in heaven among the angels of God" at the conversion "of a sinner," what perpetual messages of unknown satisfaction and delight did the daily and constant labours of the blessed Apostle Paul send to the upper world? What perpetual tidings were carried to the worlds on high of such and such souls, converted unto God from gross idolatry, from the worship of dumb idols, from the vain superstition of their heroes and mediator-gods, and from the impure and bloody sacrifices of their own countrymen, whereby they intended to satisfy their gods for their own iniquities, and to reconcile themselves to these invented gods, these demons or devils which were deified by the folly and madness of sinful men? What new hallelujahs must it put into the mouths of the saints and angels on high, to see the true and living God worshipped by thousands that had never before known him, and to see Jesus the Mediator in all the glories of his divine offices admired and adored by those who lately had either known nothing of him, or been shameful revilers and blasphemers of his majesty.

And what an unknown delight is diffused through many of the saints of God now here on earth upon such tidings, not only from the foreign and heathen countries, but even some that have professed Chris-

tianity, but under gross mistakes and miserable fogs of darkness and superstition? What an unconceivable and overwhelming pleasure has surprised a Christian sometimes in the midst of his zealous worship of God and his Saviour, to hear of such tidings of new subjects in multitudes submitting themselves to their divine dominion?

And even in our day, whensoever we hear of the work of grace begun by the ministry of the word awakening a drowsy and lethargic soul from its dangerous sleep on the brink of hell, rousing a negligent and slothful creature from his indolence and carelessness about the things of eternity; or *again*, in making a heart soft and impressive to the powers of divine grace, which was before hard as the nether millstone; and especially when multitudes of these tidings come together from distant places, as of late we have heard from New England, and several of those plantations, from Scotland, and several of her assemblies, what additional scenes of heavenly joy and pleasure have been raised amongst the pious souls, both those who relate and those who hear them.

SECTION VI.

Foretastes of heaven are sometimes derived from 'the overflowing sense of the love of God' let in upon the soul.

The spirits above who are surrounded with this blessedness and this love, and rejoice in the everlast-

ing assurance of it, cannot but be filled with intense joy. What can be a greater foundation of complete blessedness and delight than the immediate 'sensation and assurance of being beloved by the glorious, and supreme, and the all-sufficient Being, who will never suffer his favourites to want any thing he can bestow upon them to make them happy in perfection, and for ever? All creatures are under his present view and immediate command; there is not the least of them can give disturbance to any of the favourites of heaven, who dwell in the midst of their Creator's love; nor is there any creature that can be employed towards the complete happiness of the saints on high, but is for ever under the disposal of that God who has made all things, and it shall be employed upon every just occasion for the display of his love to his saints.

Some have imagined, that that 'perfect satisfaction of soul which arises from a good conscience, speaking peace inwardly in the survey of its sincere desire to please God in all things, and having with uprightness of heart fulfilled its duty,' is the supreme delight of heaven: But it is my opinion God has never made the felicity of his creatures to be drawn so entirely out of themselves, or from the spring of their own bosom, as this notion seems to imply. God himself will be *all in all* to his creatures; and all their original springs of blessedness as well as being are in him, and must be derived from him: It is therefore the overflowing sense of being beloved by a God almighty and eternal, that is the supreme foun-

tain of joy and blessedness in every reasonable nature, and the endless security of this happiness is joy everlasting in all the regions of the blessed above.

Now a taste of this kind is heavenly blessedness even on this earth, where God is pleased to bestow it on his creatures; and the glimpses of it bring such ecstacies into the soul as can hardly be conceived, or revealed to others, but it is best felt by them who enjoy it.

SECTION VII.

'Foretastes of heaven in the fervent emotions of soul in love to Jesus Christ.'

What the love and strong affections of the blessed saints above towards Jesus Christ their Lord and Saviour may impress of joy on their spirits, is not possible for us to learn in the present state; but there are some who have even here on earth felt such transcendent affections to Jesus the Son of God, even though they have never enjoyed the sight of him, yet they love him with most intense and ardent zeal; their devotion almost swallows them up and carries them away captive above all earthly things, and brings them near to the heavenly world. There is an unknown joy which arises from such intense love to an object so lovely and so deserving; such is that which is spoken concerning the saints to whom St. Peter wrote, 1 Pet. i. 8. "Whom having not seen, ye love, in whom though now ye see him not, yet believing ye rejoice with joy unspeakable and full of glory."

It is through this divine taste of love, and joy, and glory communicated by the blessed Spirit, revealing the things of Christ to their souls, that many of the confessors and martyrs in the primitive ages and in latter times, have not only joyfully parted with all their possessions and their comforts in this life, but have followed the call of God through prisons and deaths of a most dreadful kind; through racks, and fires, and many torments for the sake of the love of Jesus: And perhaps there may be some in our day who have had so lively and strong a sensation of the love of Christ let in upon their souls, that they could not only be content to be absent from all their carnal delights for ever, but even from their intellectual and more spiritual entertainments, if they might be for ever placed in such a situation to Jesus Christ, as to feel the everlasting beams of his love let out upon them, and to rejoice in him with perpetual delight. As he is the nearest image of God the Father, they can love nothing beneath God equal to their love of him, nor delight in any thing beneath God equal to their delight in Jesus Christ: Indeed their love and their joy are so wrapped up in the great and blessed God as he appears in Christ Jesus, that they do not usually divide their affections in this matter, but love God supremely for ever, as revealing himself in his most perfect love in Christ Jesus unto their souls. How near this may approach to the glorified love of the saints in heaven, or what difference there is between the holy ones above and the saints below in this respect, may be hard to say.

SECTION VIII.

'Foretastes of heaven in the transcendent love of the saints to each other.' I might here ask some advanced saints,

Have you never seen or heard of a fellow Christian growing into such a near resemblance to the blessed Jesus, in all the virtues and graces of the spirit, that you would willingly part with all the attainments and honours that you have already arrived at, which make you never so eminent in the world or the church, as to be made so near a conformist to the image of the blessed Jesus as this fellow Christian has seemed to be?

Have you never seen or read of the glories and graces of the Son of God exemplified in some of the saints in so high a degree, and at the same time been so divested of self, and so mortified to a narrow self-love, as to be satisfied with the lowest and the meanest supports of life, and the meanest station in the church of Christ here on earth, if you might but be favoured to partake of that transcendent likeness to the holy Jesus, as you would fain imitate and possess.

Have you never had a view of all the virtues and graces of the saints, derived from one eternal fountain, the blessed God, and flowing through the mediation of Jesus his Son, in so glorious a manner, that you have longed for the day when you shall be amongst them, and receive your share of this blessedness? Have you never found yourself so united to them in

one heart and one soul, that you have wished them all the same blessings that you wished to yourself, and that without the least shadow of grudging or envy, if every one of them were partaker as much as you? There is no *envy* among the heavenly inhabitants; nor doth St. Paul receive the less because Cephas or Apollos has a large share. Every vessel has its capacity enlarged to a proper extent by the God of nature and grace, and every vessel is completely filled, and feels itself for ever full and for ever happy: Then there cannot be found the shadow of envy amongst them.

Now, to sum up the view of these things in short; who is there that enjoys these blessed evidences of an interest in the inheritance on high, who is there that has any such foretastes of the felicity above, but must join with the whole creation in groaning for that great day, when all the children of God shall appear in the splendor of their adoption, and every thing in nature and grace among them shall attain the proper end for which it was at first designed? And whensoever any such Christian hears some of the last words in the Bible pronounced by our Lord Jesus, "Surely I come quickly," he must immediately join the universal echo of the saints with unspeakable delight, "even so come, O Lord Jesus."

DISCOURSE XI.

SAFETY IN THE GRAVE,

AND

JOY AT THE RESURRECTION.

JOB. xiv. 13, 14, 15.

O that thou wouldst hide me in the grave, that thou wouldst keep me in secret until thy wrath be past, that thou wouldst appoint me a set time and remember me! If a man die shall he live again? All the days of my appointed time will I wait till my change come. Thou shalt call and I will answer thee: Thou wilt have a desire to the work of thy hands.

BEFORE we attempt to make any improvement of these words of Job for our present edification, it is necessary that we search out the true meaning of them. There are two general senses of these three verses, which are given by some of the most considerable interpreters of Scripture, and they are exceeding different from each other.

The *first* is this. Some suppose Job under the extremity of his anguish to long after death here, as he

does in some other parts of this book, and to desire that God would cut him off from the land of the living, and "hide him in the grave," or, at least, take him away from the present stage of action, and conceal him in some retired and solitary place, dark as the grave is, till all the days which might be designed for his pain and sorrow were finished: And that God would "appoint him a time" for his restoration to health and happiness again in this world, and raise him to the possession of it, by calling him out of that dark and solitary place of retreat; and then Job would *answer* him, and appear with pleasure at such a call of Providence.

Others give this sense of the words, that though the pressing and overwhelming sorrows of this good man constrained him to long for death, and he entreated of God that he might be sent to the "grave as a hiding-place," and thus be delivered from his present calamities, yet he had some divine glimpse of a resurrection or *living again*, and he hopes for the happiness of a future state when God should call him out of the grave. He knew that the blessed God would have 'a desire to' restore 'the work of his own hands' to life again, and Job would 'answer the call' of his God into a resurrection with holy pleasure and joy.

Now there are four or five *reasons* which incline me to prefer this latter sense of the words, and to shew that the comforts and hope which Job aspires to in this place, are only to be derived from a resurrection to final happiness.

1. The express words of the text are, "O that thou wouldst hide me in the grave!" Not in a darksome place like the grave; and where the literal sense of the words is plain and agreeable to the context, there is no need of making metaphors to explain them. There is nothing that can encourage us to suppose that Job had any hope of happiness in this world again, after he was gone down to the grave, and therefore he would not make so unreasonable a petition to the great God. This seems to be too foolish and too hopeless a request for us to put into the mouth of so wise and good a man.

2. He seems to limit the continuance of man in the state of death to the duration of the heavens, ver. 12th, "man lieth down and riseth not till the heavens be no more:" Not absolutely *for ever* does Job desire to be hidden in the grave, but till the dissolution of all these visible things, these heavens and this earth, and the great rising-day for the sons of men. These words seem to have a plain aspect towards the resurrection.

And especially when he adds, "they shall not be wakened nor raised out of their sleep." The brutes when dying are never said to *sleep* in Scripture, because they shall never rise again; but this is a frequent word used to signify the death of man both in the Old Testament and in the New, because he only lies down in the grave for a season, as in a bed of sleep, in order to awake and arise hereafter.

3. In other places of this book, Job gives us some evident hints of his hope of a resurrection, especially

that divine passage and prophecy, when he spake as one surrounded with a vision of glory, and filled with the light and joy of faith. Job xix. 25. "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another, though my reins be consumed within me." But in many parts of this book the good man lets us know, that he had no manner of hope of any restoration to health and peace in this life. Job vii. 6, 7, 8. "My days are spent without hope: Mine eye shall no more see good: The eye of him that hath seen me shall see me no more: Thine eyes are upon me, and I am not." Ver. 21. "Now shall I sleep in the dust, thou shalt seek me in the morning and I shall not be." Job xvii. 15. "Where is now my hope? As for my hope, who shall see it?" He and his hope seemed "to go down to the bars of the pit together, and to rest in the dust." And if Job had no hope of a restoration in this world, then his hopes must point to the resurrection of the dead.

4. If we turn these verses here, as well as that noble passage in Job xix. to the more evangelical sense of a resurrection, the truths which are contained in the one and the other, are all supported by the language of the New Testament: And the express words of both these texts are much more naturally and easily applied to the evangelical sense, without any strain and difficulty.

The expressions in the xixth of Job, "I know that my Redeemer liveth," &c. have been rescued by many wise interpreters from that poor and low sense which has been forced upon them, by those who will not allow Job to have any prospect beyond this life: And it has been made to appear to be a bright glimpse of divine light and joy, a ray or vision of the sun of righteousness breaking in between the dark clouds of his pressing sorrow: And that the words of my text demand the same sort of interpretation, will appear further by these short remarks, and this paraphrase upon them.

Job had been speaking, ver. 7. &c. that "there is hope of a tree when it is cut down that it will sprout again" visibly, and bring forth boughs; but when "man gives up the ghost" he is no more visible upon earth: "Where is he?" Job does not deny his future existence, but only intimates that he does not appear in the place where he was; and in the following verses he does not say, a dying man shall never rise, or shall 'never be awakened out of his sleep,' but asserts that "he rises not till" the dissolution of "these heavens" and these visible things: And by calling death a *sleep*, he supposes an awaking time, though it may be distant and far off.

Then he proceeds to long for death, "O that thou wouldst hide me in the grave! That thou wouldst keep me secret till thy wrath be past!" Till these times and seasons of sorrow be ended, which seem to be the effect of divine wrath or anger: But then I entreat "thou wouldst appoint me a set time" for

my tarrying in the grave, "and remember me" in order to raise me again. Then with a sort of surprise of faith and pleasure he adds, "if a man die shall he live again? Shall these dry bones live?" And he answers in the language of hope: "All the days of that appointed time" of thine "I will wait till that glorious change shall come. Thou shalt call" from heaven, "and I will answer thee" from the dust of death. I will appear at thy call and say, "Here am I: Thou wilt have a desire to the work of thy hands," to raise me again from the dead, whom thou hast made of clay, and fashioned me into life.

From the words thus expounded, we may draw these several *observations*, and make a short *reflection* upon each of them, as we pass along.

Obs. I. This world is a place wherein good men are exposed to great calamities, and they are ready to think the anger or wrath of God appears in them.

Obs. II. The grave is God's known hiding-place for his people.

Obs. III. God has appointed a set time in his own counsels for all his children to continue in death.

Obs. IV. The lively view of a happy resurrection, and a well-grounded hope of this blessed change, is a solid and divine comfort to the saints of God, under all trials of every kind both in life and death.

Obs. V. The saints of God who are resting in their beds of dust, will arise joyfully at the call of their heavenly Father.

Obs. VI. God takes delight in his works of nature, but much more when they are dignified and adorned by the operations of divine grace.

Obs. VII. How much are we indebted to God for the revelation of the New Testament, which teaches us to find out the blessings which are contained in the Old, and to fetch out the glories and treasures which are concealed there?

Let us dwell awhile upon each of these, and endeavour to improve them by a particular application.

Obs. I. 'This world is a place wherein good men are exposed to great calamities, and they are ready to think the anger or wrath of God appears in them.' This mortal life and this present state of things, are surrounded with crosses and disappointments; the loss of our dearest friends, as well as our own pains and sicknesses, have so much anguish and misery attending them, that they seem to be the seasons of divine wrath, and they grieve and pain the spirit of many a pious man, under a sense of the anger of his God. It must be confessed in general that misery is the effect of sin, for sin and sorrow came into the world together. It is granted also, that God sometimes *afflicts* his people "in anger, and corrects them in his hot displeasure," when they have sinned against him in a remarkable manner: But this is not always the case.

The great God was not really angry with Job when he suffered him to fall into such complicated distresses; for it is plain, that while he delivered him up into the hands of Satan to be afflicted, he vindicates

and honours him with a divine testimony concerning his piety. Job i. 8. "There is none like him in the earth, a perfect and an upright man, one that feareth God and avoideth evil." Nor was he angry with his Son Jesus Christ, when it "pleased the Father to bruise him and put him to grief," when he "made his soul an offering for sin," and he was "stricken, smitten of God and afflicted," Isai. liii. To these we may add Paul the best of the Apostles, and the greatest of Christians, who was abundant in labours and sufferings beyond all the rest. See a dismal catalogue of his calamities, 2 Cor. xi. 23, &c. What variety of wretchedness, what terrible persecutions from men, what repeated strokes of distress came upon him by the providence of God, which appeared like the effects of divine wrath or anger? But they were plainly designed for more divine and blessed purposes, both with regard to God, with regard to himself, and to all the succeeding ages of the Christian church.

God does not always smite his own people to punish sin and shew his anger; but these sufferings are often appointed for the 'trial of their Christian virtues and graces,' for the exercise of their humility and their patience, for the proof of their steadfastness in religion, for the honour of the grace of God in them, and for the increase of their own future weight of glory. "Blessed is the man that endures temptation, for when he is tried, he shall receive the crown of life which the Lord hath promised to them that love him," Jam. i. 12. "The devil shall cast some

of you into prison, that you may be tried, and ye shall have tribulation ten days: Be thou faithful unto death, and I will give thee a crown of life," Rev. ii. 10. "Our light afflictions which are but for a moment, are working for us a far more exceeding and eternal weight of glory," 2 Cor. iv. 17.

However, upon the whole, this world is a very troublesome and painful place to the children of God: They are subject here to many weaknesses and sins, temptations and follies; they are in danger of new defilements; they go through many threatening perils and many real sorrows, which either are the effects of the displeasure of God, or, at least, carry an appearance of divine anger in them: But there is a time when these shall be finished, and sorrow shall have its last period: There is a time when these calamities "will be overpast," and shall return no more for ever.

Reflection. Why then, O my soul, why shouldst thou be so fond of dwelling in this present world? Why shouldst thou be desirous of a long continuance in it? Hast thou never found sorrows and afflictions enough among the scenes of life, to make thee weary of them? And when sorrow and sin have joined together, have they not grievously embittered this life unto thee? Wilt thou never be weaned from these sensible scenes of flesh and blood? Hast thou such a love to the darknesses, the defilements, and the uneasinesses which are found in such a prison as this is, as to make thee unwilling to depart when God shall call? Hast thou dwelt so long in this tabernacle

of clay, and doest thou not "groan, being burdened?" Hast thou no desire to a release into that upper and better world, where sorrows, sins and temptations have no place, and where there shall never be the least appearance or suspicion of the displeasure of thy God towards thee?

Obs. II. 'The grave is God's known hiding-place for his people:' It is his appointed shelter and retreat for his favourites, when he finds them overpressed either with present dangers or calamities, or when he foresees huge calamities and dangers, like storms and billows, ready to overtake them, Isa. lvii. 1. "The righteous is taken away from the evil to come." God our heavenly Father beholds this evil advancing forward through all the present smiles of nature, and all the peaceful circumstances that surround us. He hides his children in the grave from a thousand sins, and sorrows, and distresses of this life, which they foresaw not: And even when they are actually beset behind and before, so that there seems to be no natural way for their escape, God calls them aside into the chambers of death, in the same sort of language as he uses in another case, Isa. xxvi. 20. "Come my people, enter thou into thy chambers, and shut thy doors about thee, hide thyself as it were for a little moment till the indignation be overpassed."

And yet perhaps it is possible, that this very language of the Lord in Isaiah may refer to the grave, as God's hiding-place, for the verse before promises a resurrection. "Thy dead men shall live; together with my dead body shall they arise: Awake and sing

ye that dwell in the dust, for thy dew is as the dew of herbs, and the earth shall cast out the dead." And if we may suppose this last verse to have been transposed by any ancient transcribers, so as to have followed originally verse 20, or 21, it is very natural then to interpret the whole paragraph concerning death, as God's hiding-place for his people, and their rising again through the virtue of the resurrection of Christ as their joyful release.

Many a time God is pleased to shorten the labours, and travels and fatigues of good men in this wilderness, and he opens a door of rest to them where he pleases, and perhaps surprises them into a state of safety and peace, "where the weary are at rest, and the wicked cease from troubling;" and holy Job seems to desire this favour from his Maker here.

Sometimes indeed, in the history of this book, he seems to break out into these desires in too rude and angry a manner of expression; and in a fit of criminal impatience he murmurs against God for upholding him in the land of the living: But at other times, as in this text, he represents his desires with more decency and submission. Every desire to die is not to be construed sinful and criminal. Nature may ask of God a relief from its agonies and a period to its sorrows; nor does grace utterly forbid it, if there be also an humble submission and resignation to the will of God, such as we find exemplified by our blessed Saviour, "Father, if it be thy will let this cup pass from me; yet not as I, will but as thou wilt."

On this second *observation*, I desire to make these three *reflections*.

Reflect. 1. Though a good man knows that death was originally appointed as a curse for sin, yet his faith can trust God to turn that curse into a blessing: He can humbly ask his Maker to release him from the painful bonds of life, to hasten the slow approaches of death, and to hide him in the grave from some overwhelming sorrows. This is the glory of God in his covenant of grace with the children of men, that he "turns curses into blessings," Deut. xxiii. 5. And the grave, which was designed as a prison for sinners, is become a place of shelter to the saints, where they are hidden and secured from rising sorrows and calamities. It is God's known hiding-place for his own children from the envy and the rage of men; from all the known and unknown agonies of nature, the diseases of the flesh, and the distresses of human life, which perhaps might be overbearing and intolerable.

Why, O my fearful soul, why shouldst thou be afraid of dying? Why shouldst thou be frighted at the dark shadows of the grave, when thou art weary with the toils and crosses of the day? Hast thou not often desired the shadow of the evening, and longed for the bed of natural sleep, where thy fatigues and thy sorrows may be forgotten for a season? And is not the grave itself a sweet sleeping-place for the saints, wherein they lie down and forget their distresses, and feel none of the miseries of human life, and especially since it is softened and sanctified by

the Son of God lying down there? Why shouldst thou be afraid to lay thy head in the dust? It is but entering into 'God's hiding-place,' into his chambers of rest and repose: It is but committing thy flesh, the meaner part of thy composition, to his care in the dark for a short season: He will hide thee there, and keep thee in safety from the dreadful trials which perhaps would overwhelm thy spirit. Sometimes in the course of his providence he may find it necessary that some spreading calamity should overtake the place where thou dwellest, or some distressing stroke fall upon thy family, or thy friends, but he will hide thee under ground before it comes, and thus disappoint all thy fears, and lay every perplexing thought into rest and silence.

Reflect. 2. Let it be ever remembered, that the grave is God's hiding-place and not our own: We are to venture into it without terror when he calls us; but he does not suffer us to break into it our own way without his call. Death and life are in the hands of God, and he never gave the keys of them to mortal men, to let themselves out of this world when they please, nor to enter his hiding-place without his leave.

Bear up then, O my soul, under all the sorrows and trials of this present state, till God himself shall say, *it is finished;* till our blessed Jesus, who has the keys put into his hands, shall open the door of death, and give thee an entrance into that dark and peaceful retreat. It is a safe and silent refuge from the bustle and the noise, the labours and the troubles of life:

but he that forces it open with his own hands, how will he dare to appear before God in the world of spirits? What will he answer, when with a dreadful frown the great God shall demand of him, "friend, how comest thou in hither?" Who sent for thee, or gave thee leave to come? Such a wretch must venture upon so rash an action at the peril of the wrath of God, and his own eternal destruction.

Our blessed Jesus, who has all the vast scheme of divine counsels before his eyes, by having the books of his Father's degrees put into his hands, he knows how long it is proper for thee, O Christian, to fight and labour, to wrestle and strive with sins, temptations and difficulties in the present life: He knows best in what moment to put a period to them, and pronounce thee conqueror. Fly not from the field of battle for want of holy fortitude, though thy enemies and thy dangers be never so many, nor dare to dismiss thyself from thy appointed post, till the Lord of life, pronounce the word of thy dismission.

Sometimes I have been ready to say within myself, why is my life prolonged in sorrow? Why are my days lengthened out to see further wretchedness? Methinks the "grave should be ready for me, and the house appointed for all the living." What can I do further for God or for man here on earth, since my nature pines away with painful sickness, my nerves are unstrung, my spirits dissipated, and my best powers of acting are enfeebled and almost lost? Peace, peace, O thou complaining spirit! Dost thou know the counsels of the Almighty, and the secret

designs of thy God and thy Saviour? He has many deep and unknown purposes in continuing his children amidst heavy sorrows, which they can never penetrate or learn in this world. Silence and submission becomes thee at all times. "Father, not my will but thy will be done."

And let it be hinted to thee, O my soul, that it is much more honourable to be weary of this life, because of the sins and temptations of it, than because of the toils and sorrows that attend it. If we must "groan in this tabernacle being burdened," let the snares, and the dangers, and the defilements of it be the chief springs of thy groaning and the warmest motives to request a release. God loves to see his people more afraid of sin than of sorrow. If thy corruptions are so strong, and the temptations of life so unhappily surround thee, that thou art daily crying out, "who shall deliver thee from the body of sin and death," then thou mayest more honourably send up a wish to heaven, "O that I had the wings of a dove, that I might fly away and be at rest! O that God would hide me in the grave" from my prevailing iniquities, and from the ruffling and disquieting influence of my own follies and my daily temptations! But never be thou quite weary of doing or suffering the will of thy heavenly Father, though he should continue thee in this mortal life a length of years beyond thy desires, and should withhold thee from his secret place of retreat and rest.

A constant and joyful readiness at the call of God to depart hence, with a cheerful patience to continue

here during his pleasure, is the most perfect and blessed temper that a Christian can arrive at: It gives God the highest glory, and keeps the soul in the sweetest peace.

Reflect. 3. This one thought, that the 'grave is God's hiding-place,' should compose our spirits to silence, and abate our mourning for the loss of friends, who have given sufficient evidence that they are the children of God. Their heavenly Father has seized them from the midst of their trials, dangers and difficulties, and given them a secure refuge in his own appointed place of rest and safety. Jesus has opened the door of the grave with his golden key, and hath let them into a chamber of repose: He has concealed them in a silent retreat, where temptation and sin cannot reach them, and where anguish and misery can never come.

When I have lost therefore a dear and delightful relative or friend, or perhaps many of them in a short season are called successively down to the dust, let me say thus within myself, "It is their God and my God has done it: He saw what new temptations were ready to surround them in the circumstances of life wherein they stood: He beheld the trials and difficulties that were ready to encompass them on all sides, and his love made a way for their escape: He opened the dark retreat of death, and hid them there from a thousand perils which might have plunged them into guilt and defilement: He beheld this as the proper season to give them a release from a world of labour and toil, vanity and vexation, sin and sorrow: They are *taken away from the evil to come*, and

I will learn to complain no more. The blessed Jesus to whom they had devoted themselves, well knew what allurements of gaiety and joy might have been too prevalent over them, and he gave them a kind escape lest their souls should suffer any real detriment, lest their strict profession of piety should be soiled or dishonoured: He knew how much *they were able to bear, and he would lay upon them* no further burden: He saw rising difficulties approaching, and new perils coming upon them beyond their strength, and he fulfils their own promises, and glorifies his own faithfulness, by opening the door of his well-known hiding-place, and giving them a safe refuge there. He keeps them there in secret from the corruptions of a public life, and the multiplied dangers of a degenerate age, which might have divided their hearts from God and things heavenly: And perhaps he guards them also in that dark retreat from some long and languishing sickness, some unknown distress, some overbearing flood of misery, which was like to come upon them had they continued longer on the stage of life.

"Let this silence thy murmuring thoughts, O my soul; let this dry up thy tears which are ready to overflow on such an occasion. Dare not pronounce it a stroke of anger from the hand of God, who divided them from the tempting or the distressing scenes of this world, and kindly removed them out of the way of danger. This was the wisest method of his love to guard them from many a folly and many a sorrow, which he foresaw just at the door."

Will the wounded and complaining heart go on to groan and murmur still, 'But my son was carried off in the prime of life, or my daughter in her blooming years; they stood flourishing in the vigour of their nature, and it was my delight to behold their growing appearances of virtue and goodness, and that in the midst of ease, and plenty, and prospects of happiness, so far as this world can afford it?'

But could you look through the next year to the end of it? Could you penetrate into future events, and survey the scenes of seven years to come? Could your heart assure itself of the real possession of this imaginary view of happiness and peace? Perhaps the blessed God saw the clouds gathering afar off, and at a great distance of time, and in much kindness he housed your favourite from unknown trials, dangers and sorrows. So a prudent gardener, who is acquainted with the sky, and skilful in the signs of the seasons, even in the month of May, foresees a heavy tempest rising in the edge of the horizon, while a vulgar eye observes nothing but sunshine; and he who knows the worth and the tenderness of some special plants in his garden, houses them in haste, lest they should be exposed and demolished by the sweeping rain or hail.

You say, 'these children were in the bloom of life, and in the most desirable appearance of joy and satisfaction:' But is not that also usually the most dangerous season of life, and the hour of most powerful temptation? Was not that the time when their passions might have been too hard for them, and the de-

luding pleasures of life stood round them with a most perilous assault? And what if God, out of pure compassion, saw it necessary to hide them from an army of perils at once, and to carry them off the stage of life with more purity and honour? Surely when the great God has appointed it, when the blessed Jesus has done it, we would not rise up in opposition and say, 'But I would have had them live longer here at all adventures: I wish they were alive again, let the consequence be what it will.' This is not the voice of faith or patience; this is not the language of holy submission and love to God, nor can our souls approve of such irregular storms of ungoverned affection, which oppose themselves to the divine will, and ruffle the soul with criminal disquietude.

There are many, even of the children of God, who had left a more unblemished and a more honourable character behind them, if they had died much sooner. The latter end of life hath sometimes sullied their brightness, and tarnished the glory they had acquired in a hopeful youth: Their growing years have fallen under such temptations, and been defiled and disgraced by such failings, as would have been entirely prevented had they been summoned away into God's hiding-place some years before. Our blessed Jesus walks among the roses and lilies in the garden of his church, and when he sees a wintry storm coming upon some tender plants of righteousness, he hides them in earth to preserve life in them, that they may bloom with new glories when they shall be raised from that bed. The blessed God acts like a tender

Father, and consults the safety and honour of his children, when the hand of his mercy snatches them away before that powerful temptation comes, which he foresees would have defiled and distressed, and almost destroyed them. They are not lost, but they are gone to rest a little sooner than we are. Peace be to that bed of dust where they are hidden, by the hand of their God, from unknown dangers! Blessed be our Lord Jesus, who has the keys of the grave, and never opens it for his favourites but in the wisest season!

Obs. III. 'God has appointed a set time in his own counsels for all his children to continue in death:' Those whom he has hidden in the grave he remembers they lie there, and he will not suffer them to abide in the dust for ever. When Job entreats of God that he may be hidden from his sorrows in the dust of death, he requests also that "God would appoint a set time" for his release, "and remember him." His faith seems to have had a glimpse of the blessed resurrection. Our senses and our carnal passions would cry out, where is Abraham, and Isaac, and Jacob, and the rest of the ancient worthies, who have been long sleepers in their beds of repose for many thousand years? But faith assures us, that God numbers the days and the months of their concealment under ground, he knows where their dust lies, and where to find every scattered atom against the great restoring day. They are unseen indeed and forgotten of men, but they are under the eye and the keeping of the blessed God: He watches over their sleep-

ing dust, and while the world has forgotten and lost even their names, they are every moment under the eye of God, for they stand written in his book of life, with the name of the Lamb at the head of them.

Jesus, his Son, had but three days appointed him to dwell in this hiding-place, and he rose again at the appointed hour. Other good men, who were gone to their grave not long before him, arose again at the resurrection of Christ, and made a visit to many in Jerusalem: Their appointed hiding-place was but for a short season; and all the children of God shall be remembered in their proper seasons in faithfulness to his Son to whom he has given them: The *Head* is raised to the mansions of glory, and the *members* must not for ever lie in dust.

Reflection. Then let all the saints of God wait with patience for the appointed time when he will call them down to death, and let them lie down in their secret beds of repose, and in a waiting frame commit their dust to his care till the resurrection. "All the days of my appointed time (says Job) I will wait till my change come." The word 'appointed time' is supposed to signify *warfare* in the Hebrew: As a centinal, when he is fixed to his post by his general, he waits there till he has orders for a release. And this clause of the verse may refer either to *dying* or *rising again*, for either of them is a very great and important *change* passing upon human nature, whether from life to death, or from death to life.

It is said by the prophet Isaiah, chap. xxviii. 16. "He that believeth shall not make haste," i. e. he that trusts in the wisdom and the promised mercy of God will not be too urgent or importunate in any of his desires: It is for want of faith that nature sometimes is in too much haste to die, as Job in some of his expressions appears to have been, or as Elijah perhaps discovered himself when he was wandering in the wilderness disconsolate and almost despairing, or as the prophet Jeremiah sufficiently manifested, when he cursed the day of his birth, or as Jonah was, that peevish prophet, when he was angry with God for not taking away his life; but the ground of it was, he was vexed because God did not destroy Nineveh according to his prophecy: These are certain blemishes of the children of God left upon record in his word, to give us warning of our danger of impatience, and to guard us against their sins and follies. And since we know that God has appointed the seasons of our entrance into death, and into the state of the resurrection, we should humbly commit the disposal of ourselves to the hand of our God, who will bestow upon us the most needful blessings in the most proper season.

Do not the "spirits of the just made perfect" wait in patience for the great and blessed rising-day which God has appointed, and for the illustrious change of their bodies from corruption and darkness to light, and life, and glory? God has promised it, and that suffices, and supports their waiting spirits, though they know not the hour. The "Father keeps that in

his own hand," and perhaps reveals it to none but his Son Jesus, who is exalted to be the governor and judge of the world. There are millions of souls waiting in that separate state for the accomplishment of these last and best promises, ready to shout and rejoice when they shall see and feel that bright morning dawning upon them.

Wait therefore, O my soul, as becomes a child of God in the wilderness among many trials, darknesses, and distresses. He has stripped thee perhaps of one comfort after another, and thy friends and dear relatives in succession are called down to the dust; they are released from their conflicts, and are placed far out of the reach of every temptation; and it is not thy business to prescribe to God at what hour he shall release thee also. Whensoever he is pleased to call thee to lay down thy flesh in the dust, and to enter into God's hiding-place, meet thou the summons with holy courage, satisfaction and joy, enter into the chamber of rest till all the days of sin, sorrow and wretchedness are overpast: Lie down there in a waiting frame, and commit thy flesh to his care and keeping till the hour in which he has appointed thy glorious change.

Obs. IV. 'The lively view of a happy resurrection, and a well grounded hope of this blessed change, is a solid and divine comfort to the saints of God, under all trials of every kind, both in life and death.' The faith and hope of a joyful rising-day has supported the children of God under long distresses and huge agonies of sorrow which they sus-

tain here. It is the expectation of this desirable da that animates the soul with vigour and life to fulfil every painful and dangerous duty. It is for this we expose ourselves to the bitter reproaches and persecutions of the wicked world; it is for this that we conflict with all our adversaries on earth, and all the powers of darkness that are sent from hell to annoy us; it is this joyful expectation that bears up our spirits under every present burden and calamity of life.

What could we do in such a painful and dying world, or how could we bear with patience the long fatigues of such a wretched life, if we had no hope of rising again from the dead? Surely "we are the most miserable of all men" in days of public persecution, "if we had hope only in this life," 1 Cor. xv. 19. It is for this that we labour, and suffer, and endure whatsoever our heavenly Father is pleased to lay upon us. It is this confirms our fortitude, and makes "us steadfast, unmoveable, always abounding in the work of the Lord, for as much as we know that our labour shall not be in vain in the Lord," 1 Cor. xv. 58. It is this that enables us to bear the loss of our dearest friends with patience and hope, and assuages the smart of our sharpest sorrows: For since we believe that "Jesus died and rose again," so we rejoice in hope that "they which sleep in Jesus shall be brought with him" at his return, and shall appear in brighter and more glorious circumstances than ever our eyes were blessed with here on earth, 1 Thes. iv. 13. This teaches us to triumph over death and the grave

in divine language, "O death, where is thy sting? O grave, where is thy victory?"

Reflection. What are thy chief burdens, O my soul? Whence are all thy sighs and thy daily groanings? What are thy distresses of flesh or spirit? Summon them all in one view, and see whether there be not power and glory enough in a resurrection to conquer and silence them all, and to put thy present sorrows to flight?

Dost thou dwell in a 'vexing and persecuting world,' amongst oppressions and reproaches? But those who reproach and oppress are but mortal creatures, who shall shortly go down to the dust, and then they shall tyrannize and afflict thee no more: The great rising-day shall change the scene from oppression and reproach to dominion and glory. When "they lie down in the grave like" beasts of slaughter, "death shall feed on them, and the upright shall have dominion over them in the morning, when God shall redeem thy soul from the power of the grave." Thy God shall hide thy body from their rage in his own appointed resting-place, and he shall receive thy soul, and keep it secure in his own presence, till that blessed morning break upon this lower creation; then shalt thou "arise and shine, for the glory of the Lord is risen upon thee."

Do the 'calamities which thou sufferest proceed from the hand of God?' Art thou disquieted with daily pain, with sicknesses and anguish in thy flesh? Or art thou surrounded with crosses and disappointments in thy outward circumstances? Are thy spirits

sunk with many loads of care and pressing perplexities? Canst thou not forget them all in the vision that faith can give thee of the great rising-day? Canst thou not say in the language of faith, "the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us?" Then the head and the heart shall ake no more, and every circumstance around thee shall be pleasing and joyful for ever.

Or art thou tenderly affected with the 'loss of pious friends,' who have been very dear and desirable? Perhaps thy sensibilities here are too great and painful: They are such indeed as nature is ready to indulge, but are they not more than God requires, or the gospel allows? Do not thy thoughts dwell too much on the gloom and darkness of the grave? O think of that bright hour when every saint shall rise from the dark retreats of death with more complete characters of beauty, holiness and pleasure than ever this world could shew them in! They are not perished, but sent a little before us into 'God's hiding-place,' where though they lie in dust and darkness, yet they are safe from the dangers and vexations of life; but they shall spring up in the happy moment into immortality, and shall join with thee in a mutual surprise at each other's divine change.

Or dost thou feel the 'corruptions of thy heart' working within thee, and the sins of thy nature restless in their endeavours to bring defilement upon thy soul, and guilt upon thy conscience: Go on and maintain the holy warfare against all these rising ini-

quities: This thy warfare shall not continue long: Thou shalt find every one of these sins buried with thee in the grave, but they shall rise to assault thee no more. The saint shall leave every sin behind him when he breaks out of the dust at the summons of Christ, and thou shalt find no seeds of iniquity in thy body when it is raised from the grave. "Holiness to the Lord" shall be inscribed upon all thy powers for ever.

Or art thou perplexed, O my soul, 'at the near prospect of death,' and all the terrors and dismal appearances that surround it? Art thou afraid to lie down in the cold and noisome grave? Does thy nature shudder at it as a gloomy place of horror? These indeed are the prejudices of sense; but the language of faith will tell thee, it is only 'God's hiding-place,' where he secures his saints till all the ages of sin and sorrow are overpast. Look forward to the glorious morning when thou shalt rise from the dust among ten thousand of thy fellows, every one in the image of the Son of God, with their "bodies formed after the likeness of his glorious body," and rejoicing together with divine satisfaction in the pleasure of this heavenly change. Try whether the meditation of these glories, and the distant prospect of this illustrious day, will scatter all the gloom that hovers round the grave, and vanquish the fiercest appearances of the king of terrors.

What is there, O my soul, among all the miseries thou hast felt, or all that thou fearest, that can sink thy courage, if the faith of a resurrection be but alive and wakeful? But this leads me to the

Obs. V. 'The saints of God, who are resting in their beds of dust, will arise joyfully at the call of their heavenly Father.' "Thou shalt call, and I will answer thee," said holy Job. The command of God creates life, and gives power to the dead to arise and speak. 'I come, O Lord, I come.' When Jesus, the Son of God, as with the trumpet of an archangel, shall pronounce the word which he spake to Lazarus, "Arise and come forth," dust and rottenness shall hear the call from heaven, and the clods of corruption all round the earth shall arise into the form of man: The saints shall appear at once and answer to that divine call, arrayed in a glory like that of angels; an illustrious host of martyrs and confessors for the truth; an army of heroes and valiant sufferers for the name and cause of God and his Son; an innumerable multitude of faithful servants who have finished their work, and lay down at rest.

How shall Adam, the Father of our race, together with the holy men of his day, be surprised, when they shall awake out of their long sleep of five thousand years? How shall all the saints of the intermediate ages break from their beds of darkness with intense delight? And those who lay down but yesterday in the dust shall start up at once with their early ancestors, and answer to the call of Jesus from one end of time to the other, and from all the ends of the earth. They shall arise together to 'meet the Lord in the air, that they may be for ever with the Lord.'

Never was any voice obeyed with more readiness and joy than the voice or trumpet of the great arch-

angel, summoning all the children of God to awake from their long slumbers, and to leave their dusty beds behind them, with all the seeds of sin and sorrow, which are buried and lost there for ever. Never did any army on earth march with more speed and pleasure, at the sound of the trumpet, to attend their general to a new triumph, than this glorious assembly shall arise to meet their returning Lord, when this last trumpet sounds, and when he shall come the second time in the full glories of his person and his offices, as Lord and Judge of the world, to bring his faithful followers into complete salvation.

Reflection. Whensoever, O my soul, thou feelest any reluctance to obey the summons of death, encourage thy faith, and scatter thy fears, by waiting for the call of God to a blessed resurrection. Jesus himself lay down in the grave at his Father's command, and he arose with joy at the appointed hour as the head of the new creation, as the first-born from the dead; and he has orders given him by the Father to summon every saint from their graves at the long appointed hour. Because Jesus arose and lives, they shall arise and live also. O may my flesh lie down in the dust with all courage and composure, and rejoice to escape into a place of rest and silence, far away from the noise and tumult, the hurry and bustle of this present life; being well assured that the next sound which shall be heard is the voice of the Son of God, "arise ye dead!" Make haste then, O blessed Jesus, and finish thy divine work here on earth:

I lay down my head to sleep in the dust, waiting for thy call to awake in the morning.

Obs. VI. 'God takes delight in his works of nature, but much more when they are dignified and adorned by the operations of divine grace.' "Thou wilt have a desire," saith the good man in my text, "to the work of thy own hands." Thou hast moulded me and fashioned me at first by thy power, thou hast new created me by thy spirit, and though thou hidest me for a season in one of thy secret chambers of death, thou wilt raise me again to light and life, "and in my flesh shall I see God."

When the Almighty had created this visible world, he surveyed his works on the seventh day, and pronounced them all *good*, and he took delight in them all before sin entered and defiled them: And when he has delivered the creatures of his power from the bondage of corruption, and has purged our souls and our bodies from sin and from every evil principle, he will again delight in the sons and daughters of Adam whom he has thus cleansed and refined by his sovereign grace, and has qualified and adorned them for his own presence: "He will sing and rejoice over them, and rest in his love," Zephan. iii. 17.

He will love to see them with his Son Jesus at their head, diffusing holiness and glory through all his members. Jesus the Redeemer will love to see them round him for he has bought them with his blood, and they are a treasure too precious to be for ever lost. He will rejoice to behold them rising at his call into a splendour like his own, and they "shall be

satisfied when they awake" from death "into his likeness," and appear in the image of his own glorious body, fit heirs for the inheritance of heaven, fit companions for the blessed angels of light, and prepared to dwell for ever with himself.

Reflection. And shall not we who are the work of his hands have a desire to him that made us? To him that redeemed us? To him that has new created and moulded us into his own likeness? Do we not long to see him? Have we not a desire to be with him, even though we should be "absent from the body" for a season? But much more should we delight to think of being "present with the Lord," when our whole natures, body and soul, shall appear as the new workmanship of Almighty power; our souls new created in the image of God, and our bodies new born from the dead, into a life of immortality.

VII. The last observation is of a very general nature, and spreads itself through all my text, and that is, 'how much are we indebted to God for the revelation of the New Testament, which teaches us to find out the blessings which are contained in the Old, and to fetch out the glories and treasures which are concealed there?' The writers of the gospel have not only pointed us to the rich mines where these treasures lie, but have brought forth many of the jewels and set them before us. It is this gospel that "brings life and immortality to light by Jesus Christ," 2 Tim. i. 10. It is this gospel that scatters the gloom and darkness which was spread over the face of the grave, and illuminates all the chambers of death. Who

could have found out the doctrine of the resurrection contained in that word of grace given to Abraham, "I am thy God," if Jesus, the great prophet, had not taught us to explain it thus, Matth. xxii. 31? "God is not the God of the dead, but of the living."

We who have the happiness to live in the days of the Messiah, know more than all the ancient prophets were acquainted with, and understand the word of their prophecies better than they themselves; for "they searched what or what manner of time the spirit of Christ, which was in them, did signify, when it testified before hand the sufferings of Christ, and the glory which should follow," 1 Pet. i. 11. But we read all this fairly written in the gospel. Do you think that good David could have explained some of his own Psalms into so divine a sense, or Isaiah given such a bright account of his own words of prophecy, as St. Paul has done in several places of the New Testament, where he cites and unfolds them? Could those illustrious ancients have given us such 'abundant consolation and hope through the Scriptures,' which they themselves 'wrote aforetime,' as this Apostle has done, Rom. xv. 4. Do you think Job could have read us such a lecture on his own expressions in this text, or in that bright prophecy in the xixth chapter, as the very meanest among the ministers of the gospel can do by the help of the New Testament? For in point of clear discoveries of divine truths and graces, "the least in the kingdom of the Messiah is greater than John the Baptist and all the prophets," and our blessed Jesus has told us so,

Matth. xi. 11. 13. And by the aid and influences of his spirit we may be taught yet further to search into these hidden mines of grace, and bring forth new treasures of glory.

Reflection. Awake, O my soul, and bless the Lord with all thy powers, and give thanks with holy joy for the gospel of his Son Jesus. It is Jesus by his rising from the dead has left a divine light upon the gates of the grave, and scattered much of the darkness that surrounded it. It is the gospel of Christ which casts a glory even upon the bed of death, and spreads a brightness upon the graves of the saints in the lively views of a great rising-day. O blessed and surprising prospect of faith! O illustrious scenes of future vision and transport! When the Son of God shall bring forth to public view all his redeemed ones, who had been long hidden in night and dust, and shall present them all to God the Father in his own image, bright and holy, and unblemished, in the midst of all the splendors of the resurrection! O blessed and joyful voice, when he shall say with divine pleasure, "Here am I, and the children which thou hast given me:" 'We have both passed through the grave, and I have made them all conquerors of death, and vested them with immortality according to thy divine commission! *Thine they were*, O Father, *and thou hast given them* into my hands, and behold I have brought them all safe to thy appointed mansions, and I present them before thee without spot or blemish.'

And many a parent of a pious household in that day, when they shall see their sons and their daugh-

ters around them, all arrayed with the beams of the Son of righteousness, shall echo with holy joy to the voice of the blessed Jesus, "Lord, here am I, and the children which thou hast given me." 'I was afraid, as Job once might be when his friends suggested this fear; I was afraid that *my children had sinned against God, and he had cast them away for their transgression:* But I am now convinced, when he seized them from my sight, he only took them out of the way of temptation and danger, and concealed them for a season in his safe hiding-place: I mourned in the day-time for a lost son or a lost daughter, and in the night my couch was bedewed with my tears: I was scared with midnight dreams on their account, and the visions of the grave terrified me because my children were there: I gave up myself to sorrow for fear of the displeasure of my God both against them and against me: But how unreasonable were these sorrows? How groundless were my fears? How gloriously am I disappointed this blessed morning? I see my dear offspring called out of that long retreat where God had concealed them, and they arise to meet the divine call. I hear them answering with joy to the happy summons. My eyes behold them risen in the image of my God and their God: they are near me, they stand with me at the right hand of the Judge; now shall we rejoice together in the sentence of eternal blessedness from the lips of my Lord and their Lord, my Redeemer and their Redeemer.' *Amen.*

Among my papers I have found a speech spoken at a grave, which I transcribed almost fifty years ago, and which deserves to be saved from perishing. It was pronounced many years before at the funeral of a pious person, by a minister there present, supposed to be the Rev. Mr. Peter Sterry; and the subject of it being suited to this discourse, I thought it not improper to preserve it here.

"CHRISTIAN friends, though sin be entered into the world, and by sin death, and so death passed upon all men, for that all have sinned; yet it seems not wholly suitable to our Christian hope, to stand by and see the grave with open mouth take in, and swallow down any part of a precious saint, and not bring some testimony against the devourer. And yet that our witness may be in righteousness, we must first own, acknowledge, and accept of that good and serviceableness that is in it.

"For through the death and resurrection of our dear Redeemer, death and the grave are become sweetened to us, and sanctified for us: So that as death is but a sleep, the grave through his lying down in it and rising again, is become as a bed of repose to them that are in him, and a safe and quiet hiding-place for his saints till the resurrection.

"And in this respect we do for ourselves, and for this our dearly beloved in the Lord, accept of thee, O grave, and readily deliver up her body to thee; it is a body that hath been weakened and wearied with long affliction and anguish, we freely give it un-

to thee; receive it, and let it have in thee a quiet rest from all its labours; for thus we read it written of thee, *there the wicked cease from troubling, and there the weary be at rest.*

"Besides, it is, O grave, a body that hath been sweetly embalmed by a virtuous, pious, peaceable conversation, by several inward openings and outpourings of the spirit of life, by much patience and meekness in strong trials and afflictions: Receive it, and let it enjoy thee, what was once deeply impressed on her own heart, and in a due season written out with her own hand, *a sabbath in the grave:* for thus also we find it recorded of our Lord and her Lord, that enjoyed the rest of his last sabbath in the grave.

"But we know thee, O grave, to be also a devourer, and yet we can freely deliver up the body into thee.

"There was in it a contracted corruptibility, dishonour and weakness; take them as thy proper prey, they belong to thee, and we would not with-hold them from thee: Freely swallow them up for ever, that they may appear no more.

"Yet know, O grave, there is in the body, considered as once united to such a soul, a divine relation to the Lord of life; and this thou must not, thou canst not dissolve or destroy. But know, and even before thee, and over thee be it spoken, that there is a season hastening wherein we shall expect it again from thee in incorruption, honour and power.

"We now sow it into thee in *dishonour*, but expect it again returned from thee in *glory;* we now sow it

into thee in *weakness*, we expect it again in *power;* we now sow it into thee a *natural body*, we look for it again from thee a *spiritual body*.

"And when thou hast fulfilled that end for which the Prince of life, who took thee captive, made thee to serve, then shalt thou who hast devoured be thyself also swallowed up; for thus it is written of thee, *O death, I will be thy plague, O grave, I will be thy destruction.* And then we shall sing over thee what also is written of thee, *O death, where is now thy sting? O grave, where is now thy victory?* Amen."

Note. A line or two is altered in this speech, to suit it more to the understanding and the sense of the present age.

END OF VOLUME I.